The Protestantism of Tomorrow

Henry Wallace Dowding

THE PROTESTANTISM OF TO-MORROW

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The Protestantism of Tomorrow

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DEDICATED TO THE MEMORY OF PHILLIPS BROOKS

BECAUSE I came under the magic spell of his preaching and personality and was fortunate in enjoying the balmy atmosphere which his friendship created, I have dedicated the following pages to his memory.

If, as it is believed, he occupied the foremost place among the preachers of his generation, physically, mentally and morally, he was the greatest MAN OF HIS TIME, with a breadth of vision, a knowledge of human nature, and a quality of charity rarely matched in any age.

Remembered for what he did, immortalized by what he said, for generations to come he will be venerated and loved for WHAT HE WAS.

He had caught the vision of a UNITED CHRISTENDOM, he believed in it, preached about it, longed for it with an intense desire, and embodied in a life free from even the thought of prejudice and bigotry the Great Truths which his lips so often expressed.

—H. W. D.

FOREWORD

We are constantly being reminded that we live in the most materialistic age the world has ever seen. If this is true, and it would seem from observation that it must be, it reflects no great credit upon THE CHURCH as a controlling factor in human events.

For nearly two thousand years the eye of the world has been focused upon the teachings of the "MAN OF GALLILEE" in faith, expectation and hope. It cannot be said that these teachings are false, or that when divinely used, they have failed. Yet, confronting the staggering events of recent years and the world-wide problems they have presented, these teachings would seem to have lost much of their ancient power.

Personally, I join with millions of my fellows who feel that the failure does not lie with THE TRUTH, but with the organizations, methods and means by which the truth is being dispensed.

To call attention once more to these sources of weakness is the object of these lines.

—H. W. D.

CONTENTS

Chapter		Page
I.	A Brief Survey of the Protestant Reformation	1
II.	The Position of Protestantism Today	11
III.	The Inside of the Cup	39
IV.	We Know the Disease. What is the Cure?	67
V.	How Can We Secure the Kind of Unity We Need?	95
VI.	The World is Ready for the New Departure	107
VII.	What Christian Unity has Already Accomplished	123
VIII.	The Greatest Question of Our Age, Can We All Get Together?	137
IX.	The Christ We Have Known	149
X.	The Supreme Test of Christianity and Anglo-Saxon Responsibility	161
XI.	The Church Must Return, But To What?	181
XII.	What the Church Does with Christ Will Determine what God Will Do with the Church	199
XIII.	Will Protestantism be Overthrown?	209
XIV.	A Dream that May Come True	221
XV.	Ministers Who are Engaged in Overthrowing Protestantism	229
XVI.	Spiritual Unity	241
XVII.	What the Members of the Body of Christ Profess to Believe	249
	A List of the Denominations and Churches Representing Christianity in the United States	267

CHAPTER I

A BRIEF SURVEY OF THE PROTESTANT REFORMATION

PROTESTANTISM

THE great central figure in Protestantism is Luther. His personality stands out in gigantic proportions in the midst of what is now known as the Reformation. But, in fixing our minds upon him, we must not overlook others in large numbers led by Savonarola in Italy, Huss and Jerome in Bohemia, Erasmus in Holland, and Wycliff in England, who blazed the trail and prepared the way for the greatest event of modern times. It was these men who first lifted up their voices against Papal despotism, fraud, corruption, penance, indulgences and sin upon which the prestige of Rome was then said to rest. The list of crimes and follies laid at the door of the Papacy is too long to be mentioned here, but at the time they were thought of sufficient importance to become a reason for reform and a justification of the birth of Protestantism.

Luther was of very obscure and humble origin, born in Eisleben, November 10th, 1483. As a boy he displayed religious tendencies and went from house to house singing hymns, and at school he earned his living by his songs. He never became a polished man nor was he as great a scholar as Erasmus; he was said to be rude, and even coarse; he

was bold and courageous, but lacked humility. He had no taste for philosophy and was, it is said, too narrow to read Plato.

Like all his fellow monks, Luther was free to read the Bible. It was during this agreeable occupation that he read the epistles written by Paul and from them extracted the portions which dealt with Faith as the gift of God, the inefficiency of good works, and Salvation as another of God's free gifts. These ideas were his emancipation. He lined up mentally with St. Augustine, became a professor of divinity in the University at Wittenburg and was popular as a preacher. The people seemed to love Luther and fear the monks. He was still a good Catholic.

About this time Pope Leo X was squandering his vast revenues in pleasure and pomp. He, however, wanted to complete St. Peters, the crowning glory of magnificence. A great drive was organized for the selling of indulgences. Luther protested, "Only God can forgive sins." The people, however, felt that they all had souls to be saved and this thought ruled laity and priest, so indulgences were bought and sold.

The profane have gone so far as to say that Protestantism grew out of Martin Luther's desire to marry one Catherine Bora, others

have avowed that it did not spring from spiritual desires and aspirations but was a mere revolt from Rome resolving itself into a war against Papal corruption and a PROTEST against the recognized usages and weaknesses of a crumbling heirarchy. But, when we follow the course of this conflagration which illumined the sixteenth century with funeral pyres and filled the air with the songs of martyred saints, this system elaborated by Calvin, entering like iron into the souls of men, producing a race of men like the Puritans which gave the world a new theology, we are compelled to admit that it sprung out of a religious enthusiasm for some new doctrine. That doctrine was contained in Luther's declaration that THE JUST SHALL LIVE BY FAITH, and this is the first idea which gave birth to and fashioned Protestantism.

But this first "new thought" led to another which struck at the spiritual and temporal supremacy of the Pope. The Universities took up the controversy because it was vital to the existence of Rome as a ruling power and because of its far-reaching importance. The greatest doctors and advocates were retained to champion the cause of the church, to oppose every protest and defeat every argument ad-

vanced by Luther. Therefore, he seemed to have displayed more genius than learning for he swept aside every argument and took his stand upon Scripture, or that interpretation of Scripture which had become the habit of his mind, and he denied the authority of Popes, councils and universities. This established for the reformers at least, another great idea—the supreme authority of the Scriptures. This principle Protestants have always professed to believe, yet in spite of this fact they have quarreled over the meaning of texts and have provided a fruitful source of discord which has resulted in the existence of various sects and denominations.

This great victory which occurred at Leipsic was regarded as a terrible blow and the Catholics rallied to meet it by accepting the decision. It was soon modified however by the contention that the Bible contained difficulties, obscure texts and even contradictory statements, that to the ignorant it was a sealed book. It was claimed that only the learned could interpret Scripture and as the learned of those times were in the Church, therefore, the right of interpretation remained with the Clergy.

At this momentous stage Luther surpassed himself in his powers of reason. "What!"

said he, "keep the light from the people? Take away their guide to Heaven? Besides, your authorities differ; your Popes and Councils disagree. No, I say, let the Scriptures be put in the hands of everybody!" Then the third great idea took possession of men's minds—"the right of private judgment"—and the three ideas together constituted what has been called "Religious Liberty." It may be noted here that the idea of private judgment in its broad application to religious truth is the principal thing which separates Catholics from Protestants. This so called "Charter of Human Liberties" was fought for at Leipsic by Gustavus Adolphus; at Ivry by Henry IV. It caused most of the martyrdoms of the sixteenth and seventeenth centuries. This, it is claimed, made Luther the idol of half of Europe, the oracle of Germany, the mortal enemy of Rome, and was the cause of the hatred which has existed between Catholics and Protestants for four hundred years.

The reader is no doubt familiar with the closing scenes of Luther's life. We will only glance at one event. He was summoned before the Diet of the Empire at Worms, where the Emperor Charles V presided. Painters and poets have vied with each other in describing this scene. We all recall his words of

appeal: "Unless you confront me with arguments drawn from Scripture, I cannot and will not recant anything—Here I stand, I cannot do otherwise. God help me! Amen."

His most ardent admirers and loyal supporters admit that his great personality and work was marred by human weaknesses and mistakes, common to humanity; that he himself afterwards became a sort of Protestant Pope to whom people looked for authoritative opinions, advice and consolation. If this great leader of men could have projected his life and activities into the present age, could look about him and see the mistakes into which millions of his followers have fallen and the chaotic conditions which have arisen from a misuse of the reforms he started, he MIGHT be moved to weep over the city of his dreams, and seek to overthrow much which in the name of the Protestant Reformation the churches have built up.

HAS THE DREAM OF LUTHER AND HIS FRIENDS BEEN REALIZED?

DID THE FOUNDERS OF THIS NEW ORDER FORSAKE THEIR MOTHER CHURCH, DIE AT THE STAKE, SUFFER ON THE RACK, LAY DOWN THEIR LIVES TO PRODUCE THE CONDITIONS AND ESTABLISH THE PROTESTANTISM OF THE TWENTIETH CENTURY? WAS IT THEIR AIM TO DIVIDE THE CHURCH INTO HUNDREDS OF PARTS, WITH AS MANY DIFFERENT SHADES OF BELIEF? DID THEY INTEND THAT THESE DIVISIONS SHOULD BECOME RIVALS? THAT THERE SHOULD BE UNITS OF AUTHORITY AND POWER WITHOUT CENTRALIZED AUTHORITY AND LEADERSHIP?

WOULD NOT LUTHER, WERE HE HERE, AGAIN PROTEST AGAINST THE WEAKNESS AND INEFFICIENCY OF THE CHURCH WHICH IS THE OUTGROWTH OF HIS REFORM?

THESE ARE QUESTIONS THAT EVERY PROTESTANT SHOULD FACE FOR THE GOOD OF SOCIETY AND THE REDEMPTION OF THE RACE.

CHAPTER II

THE POSITION OF PROTESTANTISM TO-DAY

THE POSITION OF PROTESTANTISM TO-DAY

AFTER four hundred years of struggle into which have been poured a wealth of thought, money and personal suffering, the position of Protestantism in the world is not reassuring to those who take a broad outlook upon the progress of mankind.

To the casual observer who is content to know that conditions are not what they should be, who does not comprehend why they are as they are, it might seem an easy task to bring about harmony out of discord and order out of chaos. If the obstacles in our path were of yesterday, the change might be easy; but, when, as the student of church history knows, these barriers to progress have been raised at different periods for nineteen hundred years, the problem becomes involved.

We learn, for instance, that the members of the early church were all Jews. Their acceptance of the Christian faith was conditioned upon their carrying forward with it all or many of their Jewish traditions and the habits of the Israelites and with these their practices of ceremonial rites, just as to-day Protestants are retaining prejudices and customs entirely foreign to the gospel of Christ. Hence, the

divisions mentioned and deplored in the writings of the apostles.

Then, there appeared upon the scene the renowned apostle to the Gentiles, Paul, whose vision and conversion gave Christianity its first great forward movement and whose subsequent missionary journeys gave the early church the first world-wide conception of the Kingdom. When he reached Asia Minor he found the Greeks ready to accept the new gospel to which they, in turn, gave the distinct touch of their national life and history, so that it again differed from the outward aspect it had assumed under Jewish patronage.

This was the beginning of troubles which culminated in complete separation in many cases and in a wide divergence of opinion and activity in others. It was for this reason that the great and learned Paul wrote the epistles or letters to the churches by which he sought to weld together the various parts and to do for early Christianity what Federation seeks to do for the churches to-day.

The Greeks whose conception of Christianity may be said to have been democratic, brought this influence to bear upon their religious belief and government, until at last they were confronted by the great strength of the Romans whose ideas of everything were im-

perialistic. Then, arose the Greek Orthodox church distinct from the Roman Catholic church between which a wide breach has always existed.

It will be noticed that the disagreements and divergence of church history have nearly always arisen out of national differences, distinctions of ideals; whereas, in consonance with the teachings of Christ, Christianity was designed to bring the human race into one great brotherhood. It will be admitted however that there can be nothing in the nature of the Christian religion to justify such results unless it is to be found in the dismembered condition of its own ranks.

The world will always be willing to accord to Martin Luther the place of high honor he merits in ecclesiastical history; but, it must be admitted that he was also influenced by national conditions and considerations and that Protestantism played a very important part in the affairs of state for a long period after the dawn of the Reformation.

What is known as religious liberty and the right of personal interpretation of the Scriptures blossomed forth in their full meaning when America opened up its vast territory as an asylum for those who, feeling the need of

greater freedom in matters of religion, emigrated to this country to establish themselves in a place where church and state would be separate and distinct in operation and in fact.

Here they found every condition favorable to their desire; so that, from the religious soil of America has sprung up every variety of religious belief known to the world and sectarianism has ripened into denominations before unknown.

There are approximately 200,000,000 Protestants in the world, 400,000,000 Catholics or 600,000,000 Christians of all kinds, while non-Christian population is 1,200,000,000. So that in order to survive, Protestantism must, at least, keep pace with twice its number in the Catholic church and overcome the indifference of six times its number of non-Christians. Taking into consideration the vast army of merely nominal believers in Catholicism and Protestantism, it will appear that only one in ten of the population of the world are in vital relations to religious life or service.

The reader will observe that in point of numbers the Protestant faith is amazingly weak but the seriousness of the situation is almost staggering when we consider that it has taken nearly two thousand years of ceaseless

preaching, practice and persecution to produce a condition of religious life by no means flattering to this modern age.

This is an age of unforeseen events, great reforms, when gigantic problems are rolled into the presence of men who often find themselves unable to solve them, in which we have discovered that the vast interests of nations are interlocked by combinations of events which call for earnest and constant study. We used to be content to think that "no man liveth to himself"; now, we are forced to admit also that no nation can conduct its affairs regardless of other nations. Isolation and independence of action are no longer possible in a world like ours; and yet, the church, represented by various sects which should be the first to profit by this fact, is the last to adopt the principal of vital and general coöperation.

If our temporal leaders and statesmen feel the keen necessity of coöperation in grappling with problems bearing upon the future progress and peace of the world as a whole, if human endeavor is being directed toward the realization of a far-off dream of world idealism, and to this auspicious end we are trying to readjust human relations the world over; then, it is surely time that Protestantism should take stock of its resources and open its eyes to

If Protestantism continues for another two hundred years in the same direction in which it is now going it will be compelled to sit at the feet of a rediscovered Christ and learn again the alphabet of those fundamental truths for which its Fathers lived and its Martyrs died. This may be regarded by many as a sweeping statement, and such a claim should not be made without an attempt, at least, to prove it.

LACK OF CENTRAL ORGANIZATION AND UNITY

During the great War and after its close, Protestants of every shade dreamed a wonderful dream and saw a great vision of a Church purged by sacrifice and blood. The pulpits and press alike sounded a note of common-sense evangelism which was to unite the churches and cause multitudes to flock to them. Gradually, however, this note died away into a tone of materialism unparalleled in church history, expressing itself in "drives for millions," filling of coffers, and making demands upon church members which placed a mortgage upon the earnings of its loyal supporters for years to come. And, what are the net results

of all this? Certainly it cannot be claimed that it has brought the man of the world into closer relations with the Church.

But what prompted or permitted such a delusion? Why did the Church do, and with a vengeance, the very thing which the world has been guilty of doing and for which we have so justly condemned it? Why did it take the course of materialism, when it had, what may have been its last call from God to show the world that what it stood for was wealth of spiritual power? It must be plain to all that if Protestantism had presented a solid and united front for the redemption of the human race, at a moment when the masses, for the most part, stood ready to welcome the Christ, all the wealth needed would have flowed into its coffers. But instead of proving God, we tested gold and failed.

In former ages, individual efforts, single factories and business enterprises characterized the commercial life of the world. The Church has followed the same course for which, in those days and under those conditions of transition, there might have been some reasonable excuse. But, in these days of great combinations, vast national and international alliances for efficiency and economy, the present state of Christianity, its divided

and sub-divided forces, seeming extravagance and inefficiency in the face of the world's greatest age of universal need is

ALMOST CRIMINAL AND POSITIVELY SUICIDAL.

We are learning that central organization and supreme authority are not necessarily inimical to democracy; that, properly used, they produce the most satisfactory form of government known to human experience. We have learned at a great cost that any great system without a head, even though it may be a "figure-head," cannot long exist in a world like ours. Glance around you and you will not find another such group of 200,000,000 souls without a court of final appeal; divided into hundreds of separate camps, each one forming its own creed; making its own laws; placing its own interpretation upon the "Bible"; composing its own hymns, choosing its own music; emphasizing its own ordinances; refusing to recognize in many instances the validity of each other's ministry, or even membership, to say nothing of absolute refusal on the part of some denominations or sects to acknowledge the sincerity and efficiency of others. Then, adding to the absurdity of it all we include in all our hymnals such unifying songs as "Onward, Christian Soldiers . . .

We are Not Divided, All One Body We, One in Faith and Doctrine, One in Charity." But

IT IS CLAIMED THAT CHRIST IS THE HEAD OF ALL THESE DIVIDED CAMPS.

Upon what is this claim based? Certainly not upon His own words. Christ can never be the head of a dismembered body, and His spiritual body is the Church. He devoted a lengthy prayer, the only one left on record, to admonishing his followers to "BE ONE as He and the Father are One." The whole trend of His utterances proves that He staked His life and Death upon the prospect and certainty of a UNITED FOLLOWING and human events ought to furnish overwhelming testimony that—

"A HOUSE DIVIDED AGAINST ITSELF CANNOT STAND"

The alarming condition which confronts Christendom to-day is not what is termed "higher criticism," but what ought to be known as "lower criticism." No Christian need fear investigation and criticism which grows out of a high spiritual frame of mind and proceeds to discover what is in the Master Mnid of the ages. But we should dread that

which shakes every foundation, outrages every sense of the spiritual and results in a range of preaching which includes everything from sheer flaptrap to a literal interpretation of Divine truth, and diverges again into what Gladstone termed an attempt "to acleviate the pearly battlements of the sebperternal profundities to the extent of an interminable argument." Such preaching can only end in a more complete disruption of Christian teaching.

It would be interesting if it did not prove too painful, to be able to read a verbatim report of all the sermons delivered in one of our large cities on a given Sunday. What a medley of divergent notes they would contain. What almost contradictory ideas advanced. What a variety of doctrines propounded. Interpretations indulged in. After reading them, the thoughtful student of homiletics would, no doubt, be at a loss to find the real Christ, the simple gospel, or a definite plan calculated to lead him anywhere worth while, certainly not to the feet of that Teacher who pronounced His gospel so plain that "A wayfaring man, tho' a fool, need not err therein." Yet these exponents of truth belong to One Great Institution known as the Christian Church having One Faith, One Great Teacher and Common

Lord, One Baptism and One Supreme Message contained in ONE GREAT BOOK for a perishing humanity. But the calamity is increased a thousand fold when it is realized what is true of one city is extended and duplicated the world over.

CAN WE STANDARDIZE TRUTH?

Perhaps not; yet, it seems to have been done for us by the Great Teacher Himself in a complete plan and a perfect gospel which must be accepted rather than explained. One of the greatest curses of the church of the twentieth century is the abuse of what is known as "personal interpretation of Scripture," the utter lack of uniformity in our approach to and handling of Divine Truth. In the world of labor and commerce we are standardizing material factors so that wherever they are found or whenever applied they fit the place and fill the need for which they are designed; but, every fundamental truth, doctrine or virtue of the Christian religion, in many cases, is left to the mercy of wise or ignorant exponents who, chancing to face such truth, are moved to explain it. These truths which are perfect in their simplicity are often warped out of all recognition by the learned or mutilated, and left lifeless by the ignorant.

But, it is objected, "we cannot all think alike"; that may and perhaps must be true when applied to common events and conditions, but it does not apply to the fundamentals of the supreme concern of life, the eternal verities of the soul. The minister who speculates with the acknowledged basic truths of Christianity is not loyal to his Master who gave one simple command to all his followers, "Go ye into all the world and preach the gospel." Now the gospel is "good news" which cannot be diminished or added to and, since it is good and perfect, it cannot be improved upon by human wisdom.

WHAT PROTESTANTISM NEEDS

One great need of the Protestant church today is central organization and supreme authority. Central organization as a clearing house for its multiplied activities, manned by the best and most consecrated leaders, men endowed with Christian statesmanship, broad-minded enough to administer the affairs of a United Christendom, trained in efficiency, so that the men and millions of the Christian World may be organized for a militant campaign against every entrenched evil, leaving nothing to chance, permitting no part of the Body of Christ to be weakened by dissension,

rivalry or prejudice; in a word—capable of co-ordinating the scattered and unused forces of our present system into an ALLIED CHRISTIAN ARMY for the overthrow of sin and the enthronement of a Living Present Christ.

One great FACT which looms up before our minds to-day, the colossal importance of which almost staggers us, is that in the realm of mind and matter great combinations of energy will produce undreamed of results both in volume, variety and quality. See what science and medicine have accomplished since the various schools have allied their forces. Behold what mammoth commercial enterprises have come into being through combinations of men and material. Whilst that universal scourge—War—has bewildered us by the vastness of its conquests through allied forces of men and billions, yet Christianity, designed by its Founder to be a UNIT OF SPIRITUAL POWER, remains, in the face of human experience and Divine injunction, a dismembered body, some parts of which present a pathetic SPECTACLE OF WEAKNESS AND INEFFICIENCY.

It ought to be plain and I venture to assert that it is perfectly clear to a broad-minded clergy and laity that Protestantism as a pro-

testing force has had its day and has performed its great mission. It had its rise in past generations when good and great men thought it imperative that they should protest against creeds, doctrines and conditions which seemed to be inimical to the progress of the Kingdom. These protests which were made by words and blood, in sermon and in song, have come down through four hundred years of church history and, let it be said, to the glory of its heroes, it has realized much of its dream and accomplished its tremendous task; that is, it has established personal liberty and individual accountability; it has taken the shackles off the mind, the chains off of the WORD; it has done more; it has established certain Fundamentals of Christian faith and doctrine and has offered to men everywhere a world-wide vision of human redemption.

But, if we bring forth the list of things which are protested against by the Christian church of to-day, what are they? Have they any direct bearing upon admitted fundamentals? Do these trifling differences against which we record our protest retard or hinder the progress of Divine truth? Is it not a self-evident fact that we are beating the air and wasting our resources, that we are fighting sham battles

against imaginery foes? And, even where there is a remnant of reason for such protest, would it not soon vanish before a solid unity of belief in the Divine Verities concerning which we are all agreed?

CHRISTIAN FORCES NEED GREAT LEADERS

We hasten to admit that we have a few leaders. In every religious body we find men who have outgrown the accepted creeds of their church, certainly men who have outgrown bigotry and prejudice, red-blooded, lofty-minded, highly spiritual men with a great vision which they are anxious and ready to obey; and, what is more reassuring, we can behold a new and better equipped army of leaders bringing up the rear who will not be satisfied with the imperfect conditions of Christianity but will demand a centralization of consecrated wisdom and common sense for an institution designed and commissioned to redeem the world.

It may be supposed or affirmed that such a plan is a direct overture to Roman Catholicism and, therefore, must be rejected by Protestantism. Now, I hold no brief for Catholicism nor can I conceive of our free churches retracing their steps to the Rome of yesterday;

but, it must be borne in mind that the Catholic church of today, in non-essentials and in methods of operation is not the Catholic church of four centuries ago. It also has had its visions and has dreamed its dreams, to follow the one and realize the other; it has followed the law of adaptation, has trimmed its sails to the winds which have borne it forward. It has taken its place in social, intellectual and political spheres, and has proven itself equal to the tremendous tasks confronting it. Let the reader take his stand upon orthodox Protestant ground and assert all his prerogatives affirming that he never could be a Catholic, conjuring up in his mind all the antiquated reasons and all the logical ones for the position he occupies. Then, let him look at the seventeen million souls composing the Catholic church of the United States alone. There are facts before which we will stand amazed—its unity of purpose, its conformity of belief, its unbroken ranks, its part in the great humanitarian work of making a "better world," its solid front against immorality and crime, and above all, the distinguished part it has played in promoting world peace. Then, without fear of losing his denominational footing, or showing favor to the institution he may not admire, let him ask himself the question

Of course, other answers may occur to his mind, but the one which completely meets the case is found in the existence of central organization, supreme authority and leadership.

To define just what powers might be invested in such central organization would be premature and out of place here; yet, it might be worth while to suggest that the acquirement of any power must be gradual, keeping pace with the enlightenment of those over whom such power is to be exercised and must be deposited in the body rather than be usurped by it. What is known as "The Federal Council of Churches," which is a sincere attempt to reach the goal, but which is only a roadhouse along the journey of Protestantism to its final destination, might suggest to our minds the nature of the power proposed.

To secure public acknowledgment of certain fundamentals which are now practically admitted, to limit criticism, so that it shall not pass beyond certain and safe bounds, to establish guideposts and safety zones for the uninitiated in spiritual things, to counsel the churches in great social movements, to apply modern methods to the churches of a modern

world, to eliminate waste and conserve energy, to foster the most genuine fellowship and good will among all who profess and call themselves Christians, to standardize methods; in a word, to gradually bring the Christian forces of the world up to a condition of exalted efficiency and a high spiritual plane of Endeavor unmatched or unexcelled by any other institution of the ages, this should be the aim of central organization of Christianity.

Those individuals or churches who may object to the foregoing suggestions will raise their hands in horror when I add that in my own humble opinion such a representative body must have a great Head in the personality of some man or men of great learning, virtue and faith, who should be the "last Court of Appeals," the great controlling mind, the paternal personality to whose wise and mature judgment, in case of final jurisdiction, the body would yield willing obedience.

I can hear the oft-repeated declaration: "We yield to none but Christ"—"He is the Head and the only Head of the Church." In a very real sense this is true, but it is true also in a somewhat limited sense. In the churches that have the greatest freedom of government we know that the Moderator has vastly more to do with great denominational issues than is

sometimes supposed. Persuasion and diplomacy may enter into the matter or appear on the surface; but, nevertheless, the Moderator's expression of opinion and the influence of his office makes him look very much like a head. When we turn to the great Protestant Methodist Episcopal church, we have a head to the little circuit body, the Presiding Elder, a head to the Conference body called a Bishop and still another head of all the combined conferences called a Presiding Bishop. If you are a Methodist Steward or a preacher I have no need to remind you that there is a large degree of finality in the rulings and decisions of these respective heads, and perhaps it has occurred to you that the wonderful growth, vast numbers of the organization and the comparative efficiency of its operations may be accounted for in the fact that of all the Protestant churches, Methodism has the greatest central organization and is largely controlled by ONE GREAT HEAD. Stranger yet, is the fact that as you go away from Supreme Leadership in the Catholic church down the line toward local autonomy and independence, you find the church becoming weaker in numbers and world wider influence.

When Christ was upon the Earth, the few and scattered followers who constituted what was then regarded as an unorganized church, looked to him as its Head. With organization came the spiritual presence which replaced his bodily presence. Then followed Apostles, Elders and Bishops, men whose ability, devotion and spiritual insight entitled them to leadership. These, together with His followers, were called His body, His church. Now it is a self-evident proposition that Christ is the Head of His own but Spiritual Body, the organization in which the Body of Christ expresses itself and becomes a human agency for a Divine purpose must also have a Head, not many heads, not even two heads, which might suggest a monster but never a church. This has been the contention of Catholicism for centuries; but, in its reflective moments, even Rome must admit that she does not represent the whole of the Christian Commonwealth. So long as two hundred million Christians who believe in the same God, accept the same Christ, teach the same gospel, and in all essentials have the same Faith, do not come under her leadership, she must concede this much,

or by not admitting it declare all those outside her church to be non-Christian; that is, not followers of the Christ. Such a declaration would not do credit to the Catholic or any other church.

"A DREAM THAT MUST COME TRUE"

No Protestant, endowed with even a limited degree of intelligence, or into whose heart has fallen the faintest ray of Divine Love, but would admit that a Catholic man or woman who has embraced the fundamentals of religion and is loyal to these and the Church, will share in all the benefits accruing from a Christian life, even though they may have attached to these fundamentals the forms and ceremonies of Roman Catholic Church. I think that in these modern days it would be equally difficult to find an intelligent Catholic who would not make similar concessions to Protestants of equal devotion and character; that is, he would admit that the things we protest against in each other are not the things which determine our salvation, our standing in the church or our final destiny. Yet, important as this fact is, there is another which ought to weigh much in the present consideration. There have been great and holy men in both communions whose breadth of vision and char-

ity of soul have led them to measure the distance between these two great forces for righteousness and to dream of a distinct time when, by sacrificing nothing of real value to either, both might be brought together on a grand and exalted plane of supreme effort to save the world. Strong men and great heroes have had dreams of conquest in which they have seen empires rise and fall, kingdoms wax and wane. World movements have appeared to them as grand panoramas of human greatness and progress, but never has a dream been more real to the seers of past ages than this, because it seems to contain within itself

THE MEANS AND ASSURANCE OF ITS OWN FULFILLMENT

We say and we believe that this dream must come true, and it will. Centralization of power must take the place of independent action; unguided thought must be succeeded by willing surrender to supreme authority, waste of energy to efficiency—prejudice to charity—rivalry to coöperation. In other words, Protestantism as it exists can not survive—it must unite to secure these benefits, then upon the ruins of an ecclesiastical battlefield the kingdom will rise which is to have no end.

In the presence of the achievements of Protestantism during the last half century, its billions of wealth, millions of accessions, stately edifices and the multiplicity of its organizations, it may seem strange that we should speak of evils within the church, nor do we forget that a humanly directed institution cannot be free from human error. But let us face the facts; since, by so doing, we have everything to gain and nothing to lose.

For four hundred years Protestantism has been engaged in unrelenting controversy much of which may have been needed to place it in its present position before the World. Although it is certain that the Master has been saying "Behold, I show you a better way," imagine if you can the amount of time, energy, genius and devotion which has been wasted upon futile efforts to combat doctrines and creeds which have had little or no relation to the simple gospel of the Man of Galilee; time and energy, genius and devotion, which might have been used to save a sin-smitten world; and during these centuries of combat, this brood of evils has found a place inside the Church attacking its very existence, threatening its life and producing conditions in our

day undreamed of fifty years ago. And what are some of these conditions?

LACK OF REVERENCE FOR DIVINE PRESENCE AND PLACES

It will be admitted that in some places and under certain social conditions there are houses of worship where there still exists a spirit of comparative reverence, but in commercial centers, towns and villages, the spirit of reverence for sacred edifices and places of worship is entirely lacking. A few of these localities and buildings escape the influence of irreverence owing to their age or historical associations. Here again is seen the effect of the whole system; churches are organized from strange, varied and sometimes sectarian motives; the desire of one denomination to surpass and even of one church to outclass another of the same communion. Heavy financial burdens are incurred, causing tremendous struggles and often bitter contentions, ending in a mortgage being placed upon time, money and Christian patience. It becomes a commercial proposition and even the building itself loses the sacred influence it is intended to possess.

Whatever may be claimed for Institutional churches and modern church architecture, it cannot be said that they minister to the spirit

of reverence which is one of the fundamentals of religion; the grouping together of rooms used for secular purposes under one roof and the social or commercial activities so often promoted in and around the central place of worship deprives the sacred spot of the claim to devout reverence. The vestibule becomes a reception hallway and the worshiper passes into the presence of Him who declares that He is "in the midst" without a thought of bowing in prayer or acting in any other fashion than as if they were in "the main auditorium," which the house of worship is so often called. Thus the service is begun, continued and ended in the same lack of personal participation in the spirit of worship, without which no building, however consecrated, can be rightly called a CHURCH. Not wishing to create a distinct contrast between the church and himself and being unable to bring about a reform, many a spiritually-minded minister has fallen into that slovenly unconventional disregard of pulpit manners which disgust so many and turn the finest efforts into an empty appeal.

CHAPTER III

THE INSIDE OF THE CUP

THE INSIDE OF THE CUP

AS the world grows in intelligence it may be depended upon to develop discernment, the ability to appreciate the exterior of men and things, at the same time, to detect what is on the inside. And it is this growing spirit of discernment which churches in common with other institutions must face today. Our buildings may be replete with every equipment, even system and efficiency may have been installed in every department, ornate and dignified services may be the rule, but men of discernment know that these forms are no real part of the Christian religion. They also know that the REAL THING may and often does dwell apart from these. These are the "outside of the cup." What does He expect to find "INSIDE THE CHURCH?"—Sincerity, devotion, charity, reverence and love; these and other virtues, which, when combined, present to the discerning mind a picture of what a church ought to be.

It may be asserted that the church must adapt itself to local, mental, social and other conditions of its people. It is not necessary to deny this claim in order to point out that Protestantism as it now exists is often a trav-

esty upon ideals of the Christian Religion. This is peculiarly true of certain parts of our country. I think it is safe to assert that the countries of Europe are better served today by the ministry of the Salvation Army than many of our cities are ministered to by some modern churches for, over there, the Army conducts a dignified service, using devotional hymns, with addresses free from sensationalism and slang, which leads even the onlooker to uncover his head and bow in the presence of what he feels is an honest attempt to give the world "REAL RELIGION." The law of expediency does not violate the law of reason in the Army.

THE DOOM OF COMMERCIALIZED EVANGELISM

For more than a century the churches of Protestantism have at intervals felt the need of special efforts to reach the indifferent and neglected people of each community; these efforts have been from time to time styled missions, revivals or evangelistic services. In recent years they have assumed large proportions through united bodies and have been called "Campaigns;" for a third of a century these high tensioned movements have been more or less popular, chiefly among what are

known as evangelistic churches. The more or less perfect organization, character of preaching and after meetings, the impersonal manner of dealings with so-called converts who are sometimes composed of people whose emotions led them to shake hands with the preacher or in some other easy way indicate their wish to join the church; these have furnished much food for thought and ground for discussion on the part of thoughtful men and women. The net result of this thought and discussion expresses itself in a widespread concern as to the amount of permanent good accomplished or actual spiritual results attained. The growth of intelligence and that spirit of discernment already referred to, which may generally be depended upon to render a just verdict, has led ministers and churches in large numbers to condemn Campaign evangelism as an unwise method of reviving churches or adding to their numbers, so that evangelism of this character seems to be rapidly approaching its doom; in fact, the evangelist is almost unknown in England and is losing his hold upon many parts of the United States.

The answer to this question must depend upon local conditions. In some large city churches, where the equipment consisting of assistant pastors, varied organizations, large choirs and publicity methods, furnishes the material for widespread endeavor, it may be said that a substitute already exists, or rather under these conditions special revivals are not urgently needed; but, in the great majority of churches where one voice is constantly heard from the pulpit and one lone minister carries the entire burden, where the music is commonplace, crowds small and conditions for special efforts are lacking, something must be found to take the place of modern evangelism. Some plans have been adopted and others suggested; most of them have failed, as all such methods will fail, so long as Protestantism remains divided and subdivided as it is today. The vital conditions needed for the success of any reasonable effort is a great impulse urging all the churches in any one town or city to lay aside sectarian prejudice and methods upon which we are wasting time, energy and money, and demonstrate in practice what we boastfully proclaim in our preaching that we "ARE ONE," as Christ and the Father are One.

Then special efforts would not be necessary because every effort would appear special in its results as it would be magnificent in its aim for we have yet to prove that it will take

to save the world. What is also needed to replace the methods of professional evangelism is a general knowledge of the fact that there are no bargains in the spiritual life, as there are none in the world of legitimate business. He who would possess real religion must pay for it in the coin of the spiritual realm—Sacrifice and Service. So long as the masses, under conditions of great emotion, are led to believe that shaking hands with the evangelist, signing cards, contributing to churches and being on good terms with the minister, form any part, much less a vital part, of a Christian life, we shall never add much of real positive value to the working forces of Christianity.

What men are asked to pay for this "pearl of greatest price," although not commensurate with its infinite value, must be such as to produce a character worthy of possessing it.

IF, AS IT IS SOMETIMES CLAIMED, THERE IS A REAL DIFFICULTY STANDING IN THE WAY OF VITAL AND WORKABLE FEDERATION OF ALL THE CHURCHES OF CHRISTENDOM, THEN EVERY RED-BLOODED CHRISTIAN SHOULD RID HIMSELF OF THE LAST SHADE OF INDIFFERENCE AND STAND UP ALL HIS INCHES FOR THE REMOVAL OF THE REMAINING OBSTACLES WHICH MAY ENDANGER CHRISTIANITY AND SOME DAY MENACE THE PEACE AND PROGRESS OF MANKIND.

It is difficult to persuade the average churchman that natural and economic laws can be applied in the spiritual world; some successful attempts have been made to apply business methods to Christian work; unfortunately, these efforts have not extended far beyond the establishment of denominational offices, card index systems and sectarian propaganda. The question to be considered here is what would one of our great merchant princes who has made fortunes for others and billions for himself in a single lifetime—what would such a man do if the vast resources of 200,000,000 people of the Protestant faith were turned over to him unconditionally for the purpose of making it a world power?

If he were a Christian himself, he would be spared the initial step, having taken that step, placing himself in harmony with Christ, and His teachings, I think he would then study the aim and object of the institution placed under his care, having discovered that this aim and object was the transformation and redemption of the human race, by a simple plan contained in the fewest possible words, called a Gospel, he would look for the fundamental

principles upon which this plan was based. He would in all probability cast around him for a suitable name which would express the great meaning and comprehensive mission of this Gospel, calculated to convey to men the meaning of Christian unity and fasten the mind of the world upon the supreme aims and ambitions of a WORLD CHURCH. In his search for such a name, if one was suggested which was already a thousand years old, he would not reject it simply because of that fact, nor would he retain or adopt a name because it was novel or had been in use four hundred years. In this matter of a suitable name for the combined forces of the Christian Church he would consider simplicity and inclusiveness as the chief reasons for its adoption. He would eliminate every debatable, unnecessary antiquated theory or creed; he would preserve all the essentials of faith and practice and minimize the non-essentials of a working system. In a word, he would make clear to his own mind what the great thing was which had to be done, and would catch the idea of the renowned Apostle—"This one thing I do, forgetting the things which are behind, I press towards the mark."

Such a man would gather around him the most consecrated, brainiest, courageous and

broad-minded men of the age, not men who were famous for hair-splitting doctrinal discussion or creed building, but men of one mind about the ONE THING—the redemption of mankind; with these men he would form a central organization with a supreme leadership as nearly capable of doing the great task as it was possible to find.

He would now be ready to review his field—the world—and his resources, the millions of men and billions of wealth to be found in it. His next important move would be to blend all these forces into one great unit of power. It would be a great task, but think of

THE END WHICH WOULD JUSTIFY THE MEANS

And to this end he would commence a propaganda, unlike anything the world has ever known and, as his Master had done before him, he would beg, beseech and implore each denomination and sect to lay aside every minor consideration, every petty difference, doctrine or dissension calculated to retard the progress of a united people to accomplish the "ONE THING." He would remind them that four hundred years were enough to spend in discussing questions, many of which never ought to have been raised, and were not pertinent to

the great issue at stake. In an amazingly short time he would have produced a condition in which the sensationalism of preaching on the one hand so the dry-as-dust-sermons on the other would give place to a larger ministry of helpfulness and spiritual power.

Under the impulse of a great and growing movement it appears to us that he would then look out upon the lost motion and waste of our present system and address himself to the economic side of the system by combining all missionary movements into one great efficient body to reach the billion and a half of souls still to be Christianized. He would order the foreign missionary field cleared of conflicting creeds, doctrines and duplicating efforts; and would endeavor to show the world that the wish of the great Founder could be realized abroad as well as at home.

He would quickly come across that little text which the pulpit has so often discoursed upon, but so seldom put into practice, "the laborer is worthy of his hire," he would see that every minister received a living wage, in keeping with the demands made upon him. This he might accomplish by disbanding some churches, increasing the efficiency of others and churching the unchurched communities where the Gospel is seldom heard.

Our merchant prince would, through a great central organization, doubtless appoint a commission or perhaps a number of them to tour the world for the purpose of appraising the real value of all existing means and methods and to determine their adaptibility to the present needs of Christendom.

He would advocate a highly spiritual church, since its aims were spiritual, he would also employ the latest and most approved methods of turning a tide of wealth into the coffers of a great and growing movement; upon this head, however, there would be little concern, since he would know that a well conducted business like this, with a divine mission in the world, wisely counseled, never has lacked and never will lack for the means to carry it to a successful issue. By this time he would have learned to rely upon some of the promises made by the departing Christ and upon these promises he would stand confident that "heaven and earth might pass away, but God's word and work never!"

THE HANDICAP OF THE CHURCH

The history of what is known as "big business' is a brilliant record of human achievement. Among the outstanding features of these successes is the process of elimination,

the cutting out of all unnecessary expenditure of energy, time and money and the cutting away from encumbrances. Failure to do this in the church in many instances constitute the handicap of modern Protestantism. Every minister who goes forth presumably to win men to a Christian life carries a vast amount of excess baggage which hinders him from reaching his goal. It is safe to say that if the church had freed itself from these encumbrances many of which it has permitted itself to drag down through the last three hundred years, it could have occupied a position to-day which would have made present world conditions impossible. But it is not too late to repair the wrong, to retrace our steps and sit at the feet of Him who during His life of service and sacrifice took occasion to call the attention of the world to a self-evident truth, "The children of this world are wiser than the children of light."

WHAT THIS WORLD MOVEMENT WOULD MEAN

At first, it would appeal to different minds in different ways, and to some it might not appeal at all, or it would seem to be the shattering of all their hopes and the end of all their dreams. Such, however, have never pondered the Divine utterance, "Behold, I make

all things new," nor have they felt the positive urge toward higher and better things. Perhaps they have never read those striking words of Phillips Brooks: "It would seem as though there ought to be in the world three kinds of men—the men of forms, the men of ideals and the men of unlimited ideals, which are the ideals of God—and these three kinds of men are easy to discover. First, there are the men of forms, who in their questionings about what they have done, or ought to do, never get beyond formal standards, the opinions of other people, accepted precedents—they never ask what is best and loftiest, never what are the intrinsic relations of the Father God and the Man Child. Only this—By what religious observance can a man get into heaven? Of course, no vision haunts a man like that; he lives in self-content of visible results or failure and knows no disappointment."

The second kind of man is the one who asks himself whether his deed is what it ought to be, it matters not whether men praise it or not; and another question is asked, Does it conform to what he knew it ought to before he understood it? Here is a man of true idealism. He has seen the vision and is not satisfied because he has not gone toward it.

But the third man; his life is the only satisfactory one; he believes that the idea of his life, the perfect plan, the successful issue of it all, is already in the mind of God—and his aim is to produce the highest and best, not simply to carry out his own idea, but carry God's idea to the world."

Unfortunately for any great movement, the great mass of men belong to the first order "men of forms," who are this, that or the other thing, in society, politics and religion, because their ancestors were so before them, or because their immediate surroundings dictate their law of living; from these a great movement need not expect recognition, much less coöperation; they are men who own a palace but are content to live in the basement.

The second kind of man is a man of reflection, anxious thought and vision; to such a man of great reforms always appeals; such men are able and willing to make their contribution to their success; they are men who live in the second story of their dwellings and realize that there are still higher places to inhabit.

The third kind of man is the one who places no limits to the power of God, or the work of human hands; he believes that man and God not only may, but that they do "work together;" he is the man who lives in the third

story, where there is a skylight which looks out upon unlimited space of opportunity and glory. To such men THE OVERTHROW OF PROTESTANTISM as it exists to-day, or the overthrow of any existing human institution will suggest the possibilities of greater and better things, a larger and better life.

CAN WE AFFORD TO DISARM?

In such a discussion we might hope to avoid such a question, but as surely as you try to avoid it you are at last brought face to face with the real nature of this familiar term "PROTESTANTISM;" it reminds us that we started out four hundred years ago to protest and to wage war upon certain forms, ceremonies and creeds which at that remote period, and for many years later, enslaved the minds and consciences of millions of people who felt that they ought and had a right to be free, who wished rather to be "justified by faith" than to be saved by good works. We may talk of "great wars;" this has been the greatest of all, because it has been the longest, and because it has not only wasted much of the world's money, time and manhood, but it has jeopardized millions of immortal souls by fostering uncertainty and doubt it has reduced the stat-

ure of spiritual manhood; has retarded the world's progress in the work of human redemption; has blurred the vision of the souls of men and stunted the growth of useful knowledge. It has left Christendom disunited and weak to grapple with the great problems of the twentieth century. Whilst in certain quarters we have declared an armistice, we have not yet disarmed for a lasting peace.

That is just what the OVERTHROW OF MANY EXISTING CONDITIONS means—the disarmament of the Christian Church in preparation for a permanent peace. It means also the exchange of coöperation for rivalry; fundamentals in exchange for shifting creeds; concrete action for scattered forces and unity for discord. A settled faith, instead of a "sea of conjecture." Central organization in the place of lost motion and energy. A supremely great leadership to guide a great movement worthy of the age we live in, commanding the support and admiration of the world.

THE MOST URGENT NEED OF A NEW WORLD

There was a time, fifty years ago, when it was thought that the churches of Protestantism would unite in part at least to meet what

prophetic minds termed "a great future for unity;" just what that future contained, no one dared to predict, but the last few years covering the period of war and partial reconstruction have disclosed to this generation what the previous one never dreamed of. The greatest institution of the world, the one designed for just such an age as ours, is found almost helpless to prevent or cure the fatal ills of a disheartened race. And why? Not because Protestantism, as a more or less necessary force came into existence, but because it has been permitted to outlive its usefulness, because we have gone on protesting against non-essentials when we should have been serving and saving men, because the Church has not addressed itself to the great problems of the age, nor has it been in a position to do so.

ANOTHER OPPORTUNITY IS APPROACHING

What the nature of the next great opportunity to confront Protestantism will be is only a matter of surmise. We do know, however, that at this writing, conditions in Europe, in the Far East and all over the world are by no means reassuring; even the suggestion of another war sends a shudder through the social body. If we could banish

the word and all that it implies from our minds forever, we could then utter a long sigh of relief. This distressed, beggared and haunted world needs one thing infinitely more than it needs anything else; that is PEACE—permanent and enduring peace, the peace which comes by the surrender of the minds and wills of men to the best and highest things, the peace which is wrapped up in the words, "He will keep him in perfect peace whose mind is stayed upon God."

But we will suppose that the next and great opportunity to present itself to the church is nothing more than to gather up the fragments and out of them build the ruined temple, to build again the walls which have been thrown down, the rebuild the City of God, to refix the throne of his rule and authority in human lives. Surely, this is a Herculean task demanding every ounce of energy, every particle of strength, all the vision and faith represented, not only in Protestantism, but in every communion of Christendom, in a United Church.

For a task like this we shall need the very things we seem to lack; we shall require breadth of vision, unity of purpose and action, a solid front, a complete organization and supreme leadership; these can never be ours

until we stop protesting against non-essentials and unite upon the fundamentals of our faith.

IF WE SHOULD FAIL, WHAT?

Christianity is on trial to-day before 1,500,000,000 non christians, the hope of the world is reposing in the hands of a small minority of this great human mass. We may well exclaim: "What are these few among so great a multitude?" But if these are closely related to Christ and united together by the golden bonds of Christian fellowship they are sufficient for the task equal to any emergency and invincible in the presence of any world problem, any human foe.

If in the next half century the church fails to measure up to her great opportunity, if she should prove unfit or unable to control the passions of men and the pessimism of the world by the splendid optimism of her faith, then she is doomed to be put through another fiery furnace of persecution to refine her gold and destroy its dross. To escape this possible failure and the righteous indignation of an offended God, there is one course she must pursue, that is to rid herself of the weight of unnecessary burdens and the sin of indifference to the larger matters of the Kingdom.

In the realm of material things we might expect to find a degree of inconsistency, but who would have dreamed, standing upon the banks of the Jordan listening to the simple words of the Christ and beholding their effect upon the minds of the twelve first disciples, that his followers in years to come would take those same truths and out of them build up a system of religion as diversified and complex as the varied doctrines of the Christian church of the twentieth century? Nor could it have been forseen that these doctrines would have resulted in such a tangled mass of teachings, claiming to be the gospel of the Gallilean.

Then there is that terrible spectacle covering a period of hundreds of years, relieved only by fierce presecution, illuminated by the flames of martyrdom drenched with human blood. But more fatal than all these have been the prejudices of the church in modern times, when Councils, Conferences and Synods have met with the announced purpose of extending the ONE KINGDOM and fostering unity through other denominational effort and have ended by building longer and higher walls of separation, widening the breach between each other. Churches have been erected, ministers

ordained, denominations formed, creeds constructed and doctrines built up, under forms of diplomacy and avowals of unity which have had, if not as their purpose certainly as their end, the spirit of rivalry and denominational glory.

IN THIS AGE OF BROTHERHOOD, FEDERATION AND CO-OPERATION TWO HUNDRED MILLIONS OF CHRISTIANS ARE DISTINGUISHED AND KNOWN BY A NAME, WHICH HAVING SERVED ITS ORIGINAL PURPOSE, IS NO LONGER IN HARMONY WITH THE AIMS AND IDEALS OF MODERN CHRISTIANITY.

THE MEN WHO SHALL WELD TOGETHER THE EXISTING FORCES OF "PROTESTANTISM" AND GIVE THEM A NAME ACCEPTABLE TO THESE MILLIONS AND IN KEEPING WITH THE HIGHEST AND ULTIMATE AIMS OF THE CHRISTIAN RELIGION WILL MERIT A PLACE AMONG THE IMMORTALS.

CHAPTER IV

WE KNOW THE DISEASE WHAT IS THE CURE?

WE KNOW THE DISEASE WHAT IS THE CURE?

TO remedy these long existing evils would not be a fruitless task if we could bring men to reason and act in accord with the simple gospel, and if you ask me what I mean by the "simple gospel," I reply, those plain utterances and teachings of Christ which set forth the person and mind of God, the relations of man to his Maker or Father, the Divine plan of human redemption and the certainty of a future life. If concerning these there are any uncertainty or doubt; if they have been modified or altered to suit any human doctrine, creed, institution or church, it is because the mind of man is not in harmony or consistent with the will of God. Therefore, the slogan of Protestantism should be "Back to the Mind of God."

A CROWD OF OBJECTORS

A legion of well meaning people will rise up to follow their usual method of "protesting," good men without doubt, but mistaken men with great zeal, but not according to knowledge, men of vision but extremely limited, men of faith but more faith in human imperfect-minded agencies than in Divine power, and

then there is that other motley crowd whose selfish outlook upon the world obscures the great purposes of God. Together they form a formidable barrier, but together they will be swept away by the rising tide of vital Christianity which they are unconsciously attempting to hold back.

Here is the man who has centered his thought upon the purely spiritual aspect of religion, he will exclaim with great unction that you must not place spiritual forces under temporal rule, that the church must remain free from human interference and he will confront you with the text, "The natural man is not able to discern spiritual things." It is almost futile to remind such a one that the testimony of all ages is against him; that however true it may be that God is able to work without human agencies, He never has; that natural laws operate in the spiritual world, that our aim is not to humanize religion but to SPIRITUALIZE HUMAN EFFORTS and the means by which they are put forth; that Christianity does not dehumanize human nature or effort, but spiritualizes both.

We shall next be confronted by the man who is an ardent advocate of so-called personal liberty, who will tell us that central organization and supreme authority are the twin

enemies of religion and always have been, that such a course would lead to mental slavery and spiritual decadence; that it would defeat the aims of the Reformation and relegate the church to certain failure.

In the first place, we must be sure that it is liberty we need. Have we made the best use of that which we have gained? Has the church made the greatest progress under this wonderful freedom she has enjoyed? Are we not mistaking license for true liberty? And is it not after all RESTRAINT THAT THE WORLD AND THE CHURCH needs today? Shall we not find the broadest liberty in coöperation, in unity, in a more complete organization and a wiser leadership? But it may be claimed that our plan will interfere with and limit the influence and curtail the rights of the local church, that a self-governing body will never yield to supreme authority. If this be true then it must follow that these self-governing bodies are doomed to remain what they now are, or decline into inefficiency and decay, since the greatest institutions of the past and the most powerful ones of the present are those coming under the benignant sway of central organization and supreme authority.

Leaving the States for foreign lands, one of the last reminders of our national greatness is

the Statue of Liberty at the entrance of New York harbor, always noted with pride by every American—The Emblem of National Liberty.

Entering the great capitol of the Old World the Englishman will point with pride to his Parliament Buildings and will remind you that this is the MOTHER OF PARLIAMENTS and, together, these two monuments remind you of the two greatest civilizations the world has yet seen. But, if you reflect for an instant you will understand that the Federal Government of the one and the National Government of the other constitute the most complete form of central organization known to modern times. Representative Government? Yes; but of such a nature that in times of national or international trouble, as during the late War, they could command all the resources of their respective countries for one common end to which their citizens yielded willing aid because every sensible man knew that in unity there is strength, in centralized power there is victory. The central organization of Christendom would no more interfere with local conditions of the church than the Federal Government meddles with State affairs or these in turn retard the

progress of our cities, and if God has given success to the one He will put his seal of approval upon the other.

WHAT IS THE SUPREME COURT OF THE UNITED STATES?

It has often been said, and we are proud to believe that it is, generally speaking, true, that the American people as a whole can be trusted to decide great questions. It is also a sign of good common sense that we do not always follow that course. For instance, we have a great and famous document which we reverently speak of as "The CONSTITUTION" which, for the most part, is so simple and plain that he who runs may read and understand it, but there are portions of this valuable instrument which even some of the great legal lights of the centuries have had to study long and hard upon before they could coördinate them with the laws of the State and the rights of the individual.

For this purpose and other obvious reasons we have in our midst "The Supreme Court of the United States." This institution, among the greatest in the World, is the last Court of Appeal, the supreme authority, the

highest Tribunal of OUR COUNTRY which claims to be the Land of the greatest personal liberty.

Here, then, is a modern nation of a little more than 100,000,000 population which for the highest good of its people maintains an institution which we all believe in and approve and which we cannot well get along without.

But here, also, is a strange condition of things. An institution called PROTESTANTISM, with nearly twice as many souls under its care, with not only human but also Divine and Spiritual interests at stake, coming down through the centuries, groping its way along a path illuminated by hundreds of flickering lights, guided or often misguided by thousands of professed leaders, without CENTRAL ORGANIZATION, without a last Court of Appeals, save the Bible, out of which have been woven doctrines and creeds, prophesies and dreams which have dismembered the body of its Founder.

A SUPREME HEAD NEEDED

The two great nations to which the rest of the world is looking for deliverance from all its rampant evils and the solution of many of its vexed problems, each have a Supreme Head to their Government. And what for?

To dictate to their peoples? To control public opinion and trample upon public rights? Certainly not. In this idea of supreme authority we have progressed as in other things. Authority to-day must be paternal; it must be constructive, its chief functions are to guide and guard the thought and actions of men, to limit power only where it is improperly or impiously used, to proclaim liberty and maintain freedom for all who observe the law and carry it to a logical and legitimate issue. The only man who needs fear supreme leadership and authority to-day is the selfish man, the man who is either morally blind, degenerate or bigoted. But the man of vision, breadth of mind, tolerance, Faith and self-sacrifice need have no more fear of authority vested in his fellow man than he has of the supreme attributes of God.

A GROUP OF STARTLING FACTS

How long this planet has actually existed in material form is a matter of scientific conjecture, but, for six thousand years it has revolved before the wondering gaze of man, each new cycle has revealed some new feature of its increasing richness and glory. What the Creator pronounced good has become better and

greater with succeding ages. Every generation has added a little to the sum and total of material granduer. Science and discovery, art and literature, genius and skill, all have made their contributions to human knowledge and Divine revelation, some have gone so far as to assert that these human factors have reached, or are nearing the apex of their possible achievements. Certain it is that they have passed far beyond the bounds of our wildest dreams, and that we behold all around us a world filled with the greatest monuments, the richest natural resources adorned with beauty, guided with strength and peopled by human beings conscious of their heritage, keen in their appreciation of their resources, equipped with strength sufficient to turn this world into a heap of ruins or to make it a fit habitation for the Prince of Peace.

The remaining facts are these: For four thousand of the six thousand years God exerted His Divine power over man by trying to persuade, urge and impel men to yield their wills to His. By providence, paternal thought and prophesy the great Divine campaign for human redemption went forward, until at last the plan matured revealed itself in all its supernal splendor and broke upon the earth in the Incarnation, under the guidance of the star,

the accompaniment of song, the wondering gaze of the shepherds and the scrutinizing eyes of the wise men of the East. Then men learned the secret of it all—

GOD HAD COME HIMSELF

in the person of His Son to offer the world a plan of world-wide redemption upon the simplest and easiest terms consistent with so great an offer, made by so tremendous a sacrifice, and, strange to relate, the Christ devoted almost as much time and suffering in trying to explain the SIMPLICITY of the plan as he did to unfold the plan itself. Two thousand years have rolled by, years filled with discussion, heavy with self-imposed burdens, wet with tears and stained by blood chiefly because, whilst God is all for simplicity, but man moves toward complexity. Truth is always plain, but man's interpretations are involved. Christ is all justice and mercy. His professed followers are too often unjust and cruel. God is ready to forgive, man will not bury the hatchet. True Christianity is Service, mankind is selfish. Christ, for the good of His great cause, surrendered everything; we will not surrender, not even our preconceived ideas, to the will of God. The great question before Protestantism to-day is this:

Remember, we are not asking this question. It is being put squarely up to the Church by a suffering humanity, weary of waiting for the dawn of a brighter and better day. How can we resist the appeal of a war-stricken world for the best we can give it in its struggle to regain prosperity and peace; we tremble to think that the millions who died on the battlefield and those other millions who, maimed and blind, people the earth, were sacrificed in vain, and that having sown to the wind we are reaping the whirlwind. But sadder still is the reflection that these newly made graves, these blighted hopes and falling tears, these sightless eyes, this despairing world turns to the Church and pleads in vain for a new hope and a renewed life.

Not all the councils, conferences or diplomats of the world can hold back the storm gathering in the Far East and which is traveling due West. We have yet to learn in sorrow that civilization does not civilize, precepts do not save and truth becomes sounding brass and tinkling symbols unless supported by example; that as a factory is known by the kind of goods it places on the markets, so the

Church will only be known by the character of its work and the unity of its power in doing it. Unless we can accompany our governments by the efforts of a united Christendom and demonstrate that what we offer the East has saved the West, our Western civilization will never capture the world for Christ. The solution of many of the world problems is in the affirmative answer of the great question which confronts the Church.

IN UNITY THERE IS PERFECT STRENGTH AND COMPLETE VICTORY

History affirms this, human progress has demonstrated it, experience has taught it and big business has illustrated it. What is more, the Church knows it. Strange to say, we have been preaching it for two thousand years, yet how sparingly we have practiced it. Here and there we have tried the experiment, if such it can be called. Now the hour has come for a whole-hearted adoption of these methods to save ourselves and to redeem humanity.

It will mean sacrifice, it will call for self-abnegation, it will result in our "looking less upon our own things and more upon the things of others." It may wrench our minds and

torture our thoughts a little. It will cause a new language to spring up in our conversation, one with the other. "Our Church" will give place to "the Church." "Isms" will be forgotten in the presence of "communion and fellowship." Creeds will count for little and character will be supreme. Opinions will not count for much when principles are at stake, and, like the ship described by Kipling in one of his poems, the Church will have found itself in the harmonious working of all its parts and will settle down to the rhythm produced by conscious unified power.

We are not pleading for the overthrow of anything which has earned the right to remain. We dare not suggest the sacrifice of one thought which has had its origin in the mind of God. We plead for no surrender impossible to be made. But in the presence and name of Him who thought it not robbery to be equal with God but made Himself of no reputation, we do plead with the disunited forces of Christendom to cast from them those things which are keeping one communion out of real vital fellowship with the other. To overthrow this intangible SOMETHING which obscures the presence of the CHRIST, retards the coming of His Kingdom and hinders hu-

man progress from reaching its highest ambition to be One, as the Son and the Father are One.

THE CHURCH OF TOMORROW

We have pictured it and boasted about it for half a century but, like tomorrow itself, the church of tomorrow has not materialized. But it must and it will come. It cannot be too often stated that even the OVERTHROW OF PROTESTANTISM would not mean the FAILURE OF CHRISTIANITY, for it is self-evident that the one is the imperfect and distorted symbol of the other.

At no great distant period of the world's history we shall see not another institution but a rebuilt Christian Church adapted to the growing and increasing needs of progress and advancement all down the ages. Of this we are sure: the Gospel and its Auther have kept pace with every century, met the demands of every epoch, supplied the needs of every soul, clear down to our own times, and there is no condition of civilization of which we can dream in which God is likely to fail us, or, as the hymn expresses it:

The church of tomorrow must take its stand upon what Gladstone aptly termed "The IMPREGNABLE ROCK OF HOLY SCRIPTURE," and not upon the shifting foundations of human opinions and creeds. Its super-structure must be built according to what Phillips Brooks so beautifully described as "THE PATTERN SEEN IN THE MOUNT." It must have central organization in the place of separate and distinct powers, by which all its resources of men and millions may be marshalled like the ONE GREAT BODY AND FORCE IT SHOULD BE, so that in epoch-making periods of history it can take its place as a moulder of opinion and a creator of conditions for the safety of mankind.

It must have a leadership great and good enough, devout and spiritual enough to constitute a Supreme Authority to which its adherents will yield willingly and loving allegiance.

It must adopt a creed as broad as the Gospel, as liberal as the mind of God and as charitable as the mind of Christ, permitting

of one interpretation, consistent with the will of the Father.

It must redeem the time already lost in protest and dissension by diving deeper into the UNDERWORLD OF SIN and demonstrating that it is able and willing to carry the Gospel to every creature. It must cause the lie to die upon the lips of its critics, when they say that Christianity is a failure.

It must raze to the ground every wall bigotry has built up. It must rend again the veil which separates the living church from dying men. It must restore to its ministry that devoutness, frankness, boldness, humility and faith which characterized it in apostolic days and which will again liberate it from time, service, fear or fatality.

It must somehow impress the world with the idea that it is dead in earnest, desperately anxious and positively determined to place the standard of the Cross above every emblem of power and prowess.

With such a Church, and such a type of Christianity, we might hope to see again reproductions of men like Paul and Luther, Spurgeon and Brooks, men who may have thought much of creeds but more of Christ, who were Princes in the Church, but who were also heirs of a great Kingdom.

With such a Church we may not have as many handshaking and card-signing conversions, but we shall witness innumerable lives "transformed into the image of the Christ." We shall not have as much song singing, but we shall see more men living in sweet harmony with the Divine will.

With the coming of such a Church, there will be "one fold and one shepherd" one great purpose and peace will wrap humanity around like a mantle of glory for the Church will have put on her beautiful garments.

Are we willing to make the sacrifice, pay the price and live the life for such a tomorrow and such a CHURCH?

CAN PROTESTANTISM BE OVERTHROWN?

If we mistake for Protestantism the fundamentals, the eternal verities of Divine Truth or any part of that Gospel essential to human redemption, we answer, No!—easier to overthrow the Pyramids or Alps!

Or, if we mean churches which furnish different fields of activity and Christian service adapted to the varied needs of communities and people, neither can these be dispensed with, at least, not so long as social conditions remain as they are.

Certainly, Christianity is in no danger of overthrow, since it is the only hope of the world, and its Founder the "WAY, THE TRUTH AND THE LIFE" by which every soul attains its final destiny.

WHAT, THEN, MUST BE SACRIFICED?

We must discard the name and the weakness of that institution which came into being at a time when the Church as it then existed needed purification and reform, an institution which has served the purpose for which it was founded, but in doing so has often strewn its pathway with thorns and thistles, instead of the beauty and fragrance of Love. We must fling from us any name or creed, prejudice or bigotry which will dismember THE CHURCH, the Body of Christ. We must conserve the time, energy, wealth and faith of the Church by coördinating them into one great central force to carry out the avowed aims of Christianity. We must stop protesting against differences which do not exist or, which, if they do exist, are not opposed to the fundamental principles of faith. We must seek after and establish leadership capable of commanding the respect and loyalty of a UNITED CHURCH. A United Kingdom

which, having had its rise in the thought of God, will find its consummation in the WORLD'S REDEMPTION.

A THRILLING SIGHT ON THE OCEAN

Returning from Europe last August, aboard the Acquitania, as we were nearing the States, I had just left the dining saloon on my way to an upper deck, when a lady, my companion at table, ran toward me, exclaiming, "Have you seen it? Hurrying to the bow of the vessel where a hundred persons stood gazing toward the horizon, I saw the sun in the form of a disk several feet in diameter just beginning to dip its rim into the ocean; above it were clouds, shaded and tinted with all the colors of the rainbow; even as it then appeared it was a wonderful sight.

But, in a few moments, as the twilight deepened, this great ball of fire gradually and gracefully descended into the depths below, and above it the clouds and mists formed themselves into fantastic shapes for miles on either side, then broke up into huge masses, like hills and mountains of varied colored rocks; gradually rivers and streams appeared, spanned by natural bridges of cloud amid a

background of mist. Nor was this all; underneath these bridges and upon what seemed thrones hewn out of the rock sat statues of men resembling the patriarchs of old, with their long beards and graceful mantles dyed in colors of eastern splendor by the sun's rays. I had just seen those masterpieces of art in the National Gallery in London, and the Louvre in Paris. I had also in other years witnessed many sunsets on the ocean, but I had beheld nothing like this before. We watched it with increasing interest for the space of half an hour as it gradually faded away into indistinctness. Turning to my companion I remarked: "I have never seen anything like this before and probably we shall never witness anything just like it again." Others turned away in tears. It had stirred the depths and the fountain had overflown.

As for myself, I sought the nearest vacant deck chair and remained immersed in thought. Here was a great central force called the SUN, without which light, heat and life would be extinct. In itself the beginning and end of material life and happiness, surrounded by a thousand fantastic shapes and vaporous things, emblazoned and enriched by shades and colors. All with the appearance of reality

and durability. It was the necessary setting for the central force and power, but it was all transient, it had all melted away, or perhaps it had been absorbed by the great force itself. The sun was there, it had never failed us and it never would. The real power and lasting beauty was in the sun and it would be seen again.

TRUTH IS THE ABIDING THING

The mind of man in contact with truth draws from it every shade of coloring, every fantastic idea, every creed and doctrine, out of which he builds ideals, and sets them upon the thrones of his imagination and emotion, some of which appear real and substantial for a season, and for a while the picture seems complete, satisfactory, even grand, but, to the open minded, thoughtful soul, these are but the SETTING FOR TRUTH ITSELF. As we study them and as we are about to grasp them, they fade away into the profound depths of Divine Wisdom and are forgotten in the presence of the TRUTH which makes men free.

We need not apologize here for repeating what has been said so often before, which needs constant reiteration: Forms are no real

part of Faith, Bigotry has no place rightful in Christianity. The spirit of protesting against non-essentials represents lost time and lost motion. Placing the emphasis upon sectarianism and denominationalism is inconsistent with Christ's plan of a World-Kingdom. And the World to-day is famishing and dying, not only for a "little bit of Love," but for a larger portion of TRUTH, the whole Truth and NOTHING BUT THE TRUTH.

WHAT PROMINENT DENOMINATIONAL LEADERS ARE SAYING

Next to the discussion of the Great World War, no subject has stirred the depths of men's souls like the one we are considering. The great leaders of the church are thinking and they are thinking deeply and earnestly about the future of Protestantism and it is well that they should, for the future status of Christianity has more to do with human welfare and destiny than all the wars of modern or ancient times.

One of the greatest minds in the English pulpit remarks, "If Germany, by preaching one idea so persistently for forty years, could create a general consciousness of national solidarity for predatory purposes, cannot the

servants of Christ begin to work with consecrated determination to create a spiritual solidarity which will destroy hate and superimpose the Kingdom of God upon the ruins of a materialistic civilization?"

A prominent Educator in one of the most progressive denominations, declares, "There is a widespread feeling that a denomination is everything which it SHOULD NOT BE and nothing which it should be. They told us in England last summer that the American denominational churches were less capable of true social thinking than the State churches of England." Now, why should this be, unless it is because they do not think, act and move together? Not necessarily thinking alike, but without conflict and discord.

A writer in one of our leading church magazines states, that "Protestantism is emerging from its 'doldrums,' that denominationalism went to seed in 'sectarianism;' men glorified narrowness and called it liberty; we fear Protestantism has been victimized by its own name."

Significant, indeed, are the words of one of the foremost men in modern church life, who says: "Our various denominations and sects arose largely from the demand for freedom,

and through much suffering we have found this freedom. We are now recognizing as denominations, however, that the highest freedom we possess, may be the freedom to give up some of our freedom for the sake of the common good." . . . For the past century or two we have been largely building up denominationalism and now we have discovered the truth of the words of Jesus: "He that saveth his life shall lose it, and he that loseth his life for my sake and the Gospel's shall save it" . . . One of the most startling discoveries we have made is that we have been so sadly and thoughtlessly wasteful.

Then this writer, who is perhaps, more than any other man, familiar with the entire field of Protestantism, proceeds to relate instances of hundreds of communities, with hundreds of thousands of population, without Protestant churches, whole counties without adequate religious services, and again, other communities where churches are overlapping each other. "In hundreds of towns other churches are struggling for a competitive existence."

LET US TRY CHRISTIANITY FOR A CHANGE

Such an appeal may seem to border upon sacrilege, but if the reader will reflect for a

moment, it will be seen that the world has never yet put Christianity to a fair test. We frequently hear it said that "Christianity is on trial," but as someone has said "this is sheer nonsense." Every known device, every human agency, every theory and practice, however remotely akin to Christianity, has been tried upon a patient and perishing world, but the teachings of Christ as they fell from His lips, in all their simplicity and purity, have seldom had the right of way unless obscured by the deflections and interpretations of men.

Bernard Shaw once said, speaking from an English pulpit, "There never has been more than one real Christian and the world crucified Him." Following the war, he remarked that he hoped the nations might be persuaded to "try Christianity for a change."

IF THE WORLD IS EVER TO ATTAIN A MEASURABLE DEGREE OF PEACE AND PROSPERITY, SECURING TO THE RACE A MORE IDEAL SOCIAL ORDER, IT MUST COME THROUGH THE ACCEPTANCE OF THE GREAT PRINCIPLES OF A DIVINELY INSPIRED FAITH.

CAN THE DIVIDED AND RIVAL INSTITUTIONS OF PROTESTANTISM SUCCESSFULLY OFFER THIS SORELY NEEDED POWER TO A WAR-WRECKED WAITING WORLD?

THIS QUESTION HAS RESOLVED ITSELF INTO A VEXED PROBLEM. ITS FAVORABLE SOLUTION WOULD BE AN EPOCH-MAKING EVENT IN HUMAN HISTORY AND WOULD ADVANCE CHRISTIAN CIVILIZATION A THOUSAND YEARS.

CHAPTER V

HOW CAN WE SECURE THE KIND OF UNITY WE NEED?

THE QUEST OF UNITY

THE most common mistake being made concerning this matter of obtaining practical unity among the Churches of Christendom is that we think of it as something which can be imposed upon the Churches by some organization or body of men who have discovered its utility as a "binder" by which we may be bound together for more efficient and united work.

Such an idea carries with it the elements of its own failure and must be discarded, if real unity is to be effected. Unity is a condition of HEART, MIND AND BODY which must spring out of the deep soil of conscious relationship of man with God and man with his fellow men. The unity by which mankind is brought into fellowship with Christ springs out of two simple but sublime utterances of which He Himself is the Author, "I come to do Thy will O God," and, "I came not to be ministered unto, but to minister." Until the Church is saturated with the life-giving power of these sentiments, until it places these thoughts above doctrine, creed and denominational preferences, we can never hope for real unity.

Unity is not merely coöperation nor does it always follow that where there is coöperation there is also unity; certainly not that degree of unity the world is demanding of Christianity. It is quite possible to conceive of a number of Churches in a certain community coöperating together for commendable purposes and the common good of the locality and yet these Churches may remain in a state of utter indifference to the higher and more spiritual aims of their respective bodies. Gratifying indeed is such a condition of coöperation. It is a long stride in the right direction, but it is not unity such as we long to see and for which the Church is pleading.

WE MUST BEGIN WITH LOVE OR END IN FAILURE

Drummond was right when he said "Love is the greatest thing in the world." It is also the greatest harmonizer and humanizer in the world. It is the only thing which will bring us into and keep us in harmony with God and the only force that will produce an ideal human relationship, "man with man." This "great thing" will find a wide and fruitful field in the realm of endeavor to bring about Church unity. If the Churches really love the world and are seeking to redeem it they will stop at no reasonable sacrifice to accom-

plish that end. It might be interesting to set down here some of the things which could be surrendered for the common good of the Kingdom; but, why should we do this? Every denomination, so called, has some excess baggage, some unnecessary antiquated armor, some impediment even to its own progress, which might be dispensed with for the good of humanity and for the sake of unity.

But it may be affirmed that love already exists among the Churches; that hatred, bigotry and prejudice no longer exists among men of different creeds. Whilst we would gladly concede such a claim, yet we doubt if its universality could be established. Is it not nearer the truth to say that in many cases these conditions have given place to **INDIFFERENCE**? to a cold, chilling atmosphere? an ecclesiastical diplomacy which is harder to thaw out than the old frozen condition of bigotry? Unity will never thrive in such a temperature, it must have the warm, embracing atmosphere of love before it will even take root, much less blossom into life.

Here then is where the stupendous task of securing a real unity must begin, in the creation of a new atsmosphere of Christian fellowship in **ALL** the Churches of Christendom.

Having created a different atmosphere, the thought of the Church will be changed, it will become more sympathetic, more liberal, not to the point of dissipation, but in the direction of tolerance and breadth. The thought of the average Church is already sufficiently liberal in the sense of being worldly, for this very reason it seems to us that it has lost much of its sympathetic touch with humanity and by this, we do not mean material helpfulness or benevolence officially rendered, but thoughtfulness and pity toward the needy.

The mind of the Master is the "mind that was in Christ Jesus" and is the only condition of mind the churches have any right to possess. Anything in the mind of the Church foreign to "HIS MIND" is bound to result disastrously to Christianity. When we have once discovered how Christ would act, what He would do and what He would sacrifice for the sake of UNITY, then we are on the threshold of real coöperation and service. The next step will bring us to our goal.

Glancing over the field of Christian activity, facing the pressing needs and deepening anguish of the world to-day, it is impossible to think that Christ would permit the method

of administering an ordinance, the difference in the interpretation of a text, a certain method of government or the choice of a ritual to stand for centuries in the pathway leading to unity and coöperation in the redemption of the human race. Even when He was inaugurating His Kingdom and commissioning His disciples, at a moment when, of all times in the history of His Church, it was supremely important that every eventuality should be provided for, He made His gospel so simple, His commission so devoid of unnecessary limitations, that its simplicity and universality has always been the wonder of the world. If we want to get a clear idea of the condition of the Church of the twentieth century we have only to set the SIMPLICITY of the Kingdom as Christ established it, over against the COMPLEXITY of the doctrines and creeds of Christendom to-day.

LOOK AT THE SERVICE OF THE MASTER MIND

To a greater degree than that of any merely human benefactor, the mind of Christ not only worked toward ideas but these ideas resulted in service. "I am among you as one that serveth" and the glory of that service was displayed in sacrifice. See the things He gave

up in order that He might give. The list is a long one, but the beginning and the end of His career will illustrate the whole program of His life of sacrifice. He commenced by giving up a kingdom. He ended by surrendering His life, and between these two supreme sacrifices He lived a life of self-abnegation to give to the world the very Church which we have dismembered by self gratification.

If the Church of to-day had in a greater and more perfect degree the mind of the Master it would not be as it is often called "a house divided against itself." It would unite upon the fundamentals upon which the Church was first founded, it would put first things first, it would confine itself to the limitations of the gospel and by so doing be as broad as its Founder.

If the Church is here for service, then it is also here to sacrifice. The world has given to the Church vast treasures of thought, devotion, talent and wealth. Now in the greatest crisis of her history, the world has a right to demand that the Church shall GIVE UP SOME THINGS in order that these great endowments may not be lost and that sacrifice may not have been made in vain.

We have noticed that the harmonious relations of heart and mind are important factors in producing unity, but in a world of active forces like ours they do not present a complete unity capable of dealing with the problems of life. Only by the coöperation of heart, mind and body can we secure the unity which is needed in the churches; these three are capable of rendering service and when thoroughly coördinated they are able to render the highest service.

Men have tried all kinds of experiments in the realm of service. Some have given the world hearts as responsive to suffering and as sympathetic toward misfortune as hearts could ever be, but because they lacked mental capacity to direct these sympathies and to remove the cause of these sufferings they have accomplished little. Others have combined great hearts with strong mental coöperation, but for want of the disposition or ability to exert physical energy they have failed in the little they have attempted. But the men of every age who have combined the love of their hearts, the strength of their minds and the personal effort of their lives in service have

stood out as the greatest benefactors of their race.

It is this kind of unity which will express itself in coöperation; in other words, our attitude toward our fellows will determine the quality and the measure of our unity. I think that the reader will agree with us that before there can be real and effective unity among the churches of Christendom we must put ourselves in the right attitude toward each other. What should this attitude be?

At the outset we must regard every church having in common with ourselves the same fundamental belief and faith, who for instance accept the Fatherhood of God, the Divine Sonship of Christ, the supreme authority of the Scriptures, the ordinances of the New Testament and the Divine origin of the Church, as fellow Christians, belonging to one Fold, having one Shepherd and one great mission in the world.

We must show toward each other a love which cannot be questioned and we must place in each other a faith that cannot be shaken. Beyond the bounds of these fundamentals we must acknowledge that there is a realm of

personal freedom to be enjoyed by every church consistent with the higher claims which the essential things of faith have imposed. We must make it clear to the outsider and to the world at large that this attitude is sincere, springing out of a passionate desire to help answer the prayer of the Christ "that they all may be one."

This will open wide THE DOOR OF OPPORTUNITY for a kind and degree of coöperation such as the Church has never had before and will place Christianity in a position of strength and power where she can offer to all a gospel and a religion which will win and hold the confidence of mankind.

Such an attitude will release the stored up energies of the Christian world, it will broadcast the influence of Christianity over the earth, it will facilitate every movement for righteousness, it will attract to the Churches the greatest hearts and the keenest minds, it will stabilize truth and cause it to assume its ancient power, it will give the Church the grandest uplift toward ideal Christianity that it has had in five hundred years.

The Church has been praying for this, preaching about it and pleading for it for

nineteen centuries and now with the forces at hand, with the power promised from above, and with the accelerated movement of history, we ought to secure this blessing within a few decades.

CHAPTER VI

THE WORLD IS READY FOR THE NEW DEPARTURE

THE WORLD IS READY FOR THE NEW DEPARTURE

WHATEVER we may have said concerning Protestantism, however we may view the conflicting denominations of Christendom, whatever changes may come with the cycling years, however many kingdoms of thought may rise and fall, "we can find no fault in Him," or in His TRUTH upon which the Church of Tomorrow is to rest and by which it will attain its consummation and glory. Those inside the Church and the great masses of onlookers, who may have more or less suspicion concerning the future of Protestantism, are ready to follow any church, making an honest effort to keep step with HIM.

THE TWO WEAKEST LINKS IN THE CHAIN OF DENOMINATIONALISM

Every great epoch of human history is preceded by a period of apathy, despair or pessimism calculated to chill the ardor of the most enthusiastic. It is not therefore surprising that human institutions espousing the cause of Christianity should have had similar experiences. For fifty years the Church has been making wonderful material gains, its power

which once resided in the pulpit and around the altar has gone forth in streams of benificence, helpfulness and moral uplift to the remotest parts of the world. It has sought to compete with science, art and literature. It has opened its doors wider and has kept them open to the throngs of pleasure seekers who have often turned to the sanctuary not only for worship but also for entertainment and amusement. It has adapted itself to every shade of life, in style of architecture, pulpit oratory, music and forms of worship.

In times of national trial and emergency the Church has thrown its full power like an avalanche into the breach to prevent national and international defeat, at such times it has stood sponsor for vast benevolent enterprises into whose coffers it has cast its millions. That it is in general favor with the masses is admitted, for seldom is the Church ignored or slighted to-day as it was in the old days of boasted infidelity, atheism and blatant abuse is also a thing of the past.

What then are the conditions that alarm the student of Church history? Or, is it pessimism which has dulled our appreciation and are we walking the earth with green glasses which distort our vision? I do not for my part think so. I am convinced that there are

TWO OUTSTANDING FACTS which explain the unrest and are causing deep concern on the part of thinking people.

The first is that the Protestant churches are not maintaining the high standards of Christian teaching and living which the Christ imposes or that their creeds and Church discipline calls for. We do not claim that there are not exceptions to the rule but that as a whole the standards of real vital Christian religion are either being lowered to meet the modern standards of social life or that they are in many cases, utterly ignored.

It must be remembered that when, as Protestants, we placed the Bible into the hands of all the people to be read and interpreted according to their own understanding of it, we at the same time placed within their reach the means of sitting in judgment upon the Church; so that to-day people not only read and understand the Bible, or think they do, but by the light which flashes from the Word they look at the Church, scrutinize every part of its action and progress, and in that light they pronounce their verdict for or against it as it exists and operates in the world to-day.

They take their Bibles and find that it calls attention to certain characteristics which dis-

tinguish a Christian, marks which cannot be mistaken, traits of character peculiar to Christian men and women. It is also clear to them that there are certain mental and spiritual conditions under which a Christian ought to live, that there are also certain distinct virtues that blossom on the tree of a Christian life. Then they look at the men and women who compose the fellowship of the saints, and whilst they find many who are living epistles of what they have read in their Bibles and many others who are striving toward the goal of ideal character, yet they know that the great masses of church people are living below the standards which, by an indulgent mistaken church, have been lowered to meet the requirements of a life of indifference and selfishness.

We shall never get the masses into the churches until we raise the standards again to the level of the teachings of Christ. We have deceived ourselves into thinking that our forebears were all wrong and dreadfully narrow in maintaining standards of Christian living which seemed unapproachable and unreasonable; but, we are now coming to know that human nature is the same the world over and in every age that the people must have and even demand high ideals, lofty principles to strive after and to attain to.

The kind of Christian teaching the world needs is that which put iron into the soul of Paul and caused him to exclaim, "Not as tho I had attained unto, but I press toward." A religion which we can slip into with perfect ease or that we can carry around without conscious possession will never be rugged enough, attractive enough or sublime enough for the human race; it may at times please, but it will never redeem mankind.

The second great fact is that people are becoming more and more amazed and bewildered by the divided condition of Protestantism and the lack of uniformity even among churches of the same communion. This is true at home, but when we look at the foreign field it is not only true but it is pathetic. China, India and other countries are constantly reminding us through our missionaries that they want Christ and Christianity but they do not want so many varieties of Christians, so many different shades of belief. Christ, they are coming to love, but creeds they have come to hate.

And at home the people who have learned to read their Bibles are also reading newspapers, magazines, religious journals, even discussions upon great themes. They are looking around upon this great modern world of action and progress and are making discov-

eries. Not least among these is the discovery that the greatest, most enduring and helpful institutions of the world have become what they are by combination, coöperation and federation. They are affiliating themselves with numerous orders, clubs, secret organizations, guilds; they are attending conventions, banquets, social functions of every kind, and are coming to feel that there is in these a fellowship, a brotherhood and helpfulness which it was once supposed could not be found outside the church. In many instances these institutions are taking the place of the church and, in fact, are actually doing more than a worldly minded church can ever hope to do for its members.

PROTESTANT CHURCHES ARE IN DANGER OF BEING SUPPLANTED

in the mind and sympathies of the masses unless they unite in one great holy order for the infusion of a new life and fellowship into the world which will mean more to the masses than anything they can obtain outside of her borders. We do not deplore or regret what the churches have done to minister to the social life of the world; but, we do believe that we are rapidly reaching a place where we shall see that we cannot successfully compete with

organizations of the world in this secular enterprise; that the mission and sphere of the church is and must be social; but it must also be supremely spiritual, and that it is high time that we were united upon the great plan of bringing the world to Christ and Christ to the world.

It is from societies and orders, which in a sense are rivals of the church, that she has much to learn. But this is not the place to make comparisons, suffice it to say that the Church has always claimed a higher place in the thought and admiration of the races of mankind than the highest of these orders could ever hope to claim, and why? Simply because the church has set up its claim as a Divine institution with a Divine spiritual mission with a Leader whose gospel contains a perfect rule of life and plan of redemption. Once she surrenders these claims or by expediency permits them to be questioned, she will prove herself unfaithful to her tradition and disloyal to her Christ.

We must remember that Christianity is more than an institution, that it is a kingdom; it is also a kingdom which is to be brought to this world. "Thy kingdom come," is a universal prayer, as it is also a universal desire; this kingdom is the spiritual presence and

power of Christ seeking to express itself to the world. There is no doubt that man has a social value, and that Christ intended to enhance that value by his Gospel, but the spiritual asset in man is the thing God is seeking, not only to enhance, but to perfect and glorify; this also is the supreme task of the Church in all the ages and in our age as much as in any.

DREAMERS OF DREAMS WHICH MAY COME TRUE

About a century and a quarter ago the world witnessed two of the greatest events in human history—the Revolution in France and the Independence of the United States. What the average person saw in these two great movements must have been limited to the respective fields of action in which they took place and the immediate times in which they occurred; but, there were men on both sides of the Atlantic who, in their vision moments, divined the far-flung influence and the world-wide significance of those days of carnage and sacrifice. Among these again there were a few who seemed to have visions akin to those of the rugged prophet of the wilderness who feared nothing so much as moral weakness and who braved the face of kings.

Returning from a protracted visit to the States during this great struggle, it was the

fortune of one of these prophets to be introduced into the presence of the King of France, Louis XVI. Fortune also brought him face to face with his King on the day following a rebellion in Paris which caused the streets of the city to flow with the blood of Frenchmen. Standing in the embrasure of a window in the palace at Versailles, listening to the roar of cannons in Paris, these two men looked at each other in alarm with astonishment depicted upon their faces. At last the King, having satisfied himself that he had before him no ordinary person, but a man of superior mind and keen discernment, turned and said: "Doctor, what do you understand by this rebellion of my subjects in the fair city of Paris?" Looking Louis the Sixteenth full in the face, the Doctor replied: "Sire, this is not a rebellion—this is a REVOLUTION, and I see close at hand the day when France will be a republic and at a more remote distance I can see that the whole of Europe will become a collection of UNITED STATES."

So far as France is concerned, events unforeseen hastened the fulfillment of the first part of this prediction, but so far from the second part being possible of fulfillment the most optimistic statesman of the last century would have pronounced such a thing as

utopian and impossible. It remained for the events of the first two decades of the present century to lift the curtain, and present the first act in the drama of the ages, and if the first act is indicative of what may yet happen, this century may not close until we have witnessed the completion of the prophecy. We turn to the *Revue de Geneve:*

"It is not difficult to discern even now the broad lines upon which the new era in Europe is in process of formation. The unity of the civilized human peoples, which was formerly known as the unity of Christianity, is now replaced by internationalism in science, in political economy and in law. This is to be the basis of the future edifice put together by those who coöperate in peace rather than kill in war. There is no longer any possibility on the European Continent of the conquest or assimilation of one people by another. The interdependence of European countries is so complete that any break in it would bring on general disaster. So the question of 'victors' and of 'vanquished' is secondary and really has nothing to do with the new situation. It is All Europe which is ruined, and it is All Europe which, if it is to be restored, must be restored all of a piece. The chief element of the day after tomorrow in the political calen-

dar will be All Europe as One. There can be no doubt on this point. Unhappily, however, no European nation seems yet to have realized the fact. Imperialism and nationalism seem stronger than ever. There is no use in expecting any decisive remedy from the League of Nations and other similar trusteeships. As long as the minds of men refuse to be adapted to the new order of things, no reform from without can make any changes in the essential conditions of European affairs."

It is as unworthy as it is useless for us to pass these quotations up and regard their discussion as visionary. Seven years of history have taught us that the most undreamed of events may transpire in a world like ours, where international issues change overnight and where in a single day thrones have toppled and governments have been forced to change their character. Therefore, a new Europe and a united Europe may be expected to appear upon the scene of world action.

WHAT HAS ALL THIS TO DO WITH MODERN CHRISTIANITY?

We would answer, very much in every way. Whilst it may be true that in the past nationalism and governments have had much to do

with the religions of the world, we can see that, for many years and especially during the great war, Christianity has pointed the way to a brighter future for mankind. It is also true that what is posing as Christianity in every form of denominationalism has been on trial before a despairing and waiting world. Every country is asking for Christ and the Christianity contained in His simple PROGRAM FOR WORLD REDEMPTION. I venture to say that the world as a whole cares little or nothing about the different brands of Christianity or the labels these brands bear, but the world is hungry and thirsty for the "bread and water of life."

The condition and need of mankind to-day is the greatest challenge the Church has ever confronted. It calls for another surrender of the will of man to the will of God. It is leading all good Christians into the "GETHSEMANE OF SACRIFICE AND SERVICE." A divided Christendom can no more win out in this her supreme task than a divided army could win the great war. Christianity is what this new world needs, but it will not take over any excess baggage, such as denominationalism, sectarianism, protestations and hair-splitting machinery. It will ask

and demand the fruits of a living faith, such as love, peace, brotherhood and coöperation.

I am assuming that the reader believes that as a religion Christianity holds first place among the religions of the world. If this is true, then it is our duty to rid it of all complexity, human weaknesses and prejudice, all the sins which so easily weakens it and give it to the world as it came forth from its Founder.

CHAPTER VII

WHAT CHRISTIAN UNITY HAS ALREADY ACCOMPLISHED

THE UNION THAT ALREADY EXISTS

AT intervals during the last nineteen centuries various attempts have been made to effect union among the churches; therefore, the idea is not new. Many of these efforts have been made for political reasons, some of them for both social and political reasons, but such attempts have been alike in this respect only, that they have failed, and for the very plain reason that temporal governments never have been able to bring order out of religious chaos, nor has the church been able to do much to aid the political ambitions of the world.

The only valuable contribution made thus far to real union among the churches is that represented in the Federal Council of Churches in America, organized in 1908, with a federation of more than thirty evangelical denominations. The personnel of this important body is composed of the most representative and consecrated leaders in the thirty denominations composing the Federation. Besides these, there are commissions and committees directing every kind of coöperative work in the cities and towns where such efforts are acceptable and possible.

In communities where the activities of the Council are welcomed, it has been found that its existence is as helpful to the city in social and religious work as a chamber of commerce is to the commercial life of the community. It has been demonstrated that the social activities of all the churches affiliated have been greatly increased and strengthened.

This great institution, which has brought to light a new and practical method of rallying the combined forces of Christendom, does not attempt to force its views upon any group of churches; but, by a spirit of helpfulness and earnest coöperation with these bodies, it seeks to point the way to a union of effort for the betterment of the masses.

It would appear that the Federal Council does not seek to disturb the old order or change the distinctive characteristics of any church, but it does endeavor to unite them all in constant purpose to meet the growing needs of the community for social and moral uplift. In its conferences held from time to time in large cities it has discussed such matters as Christian Education, United Evangelism, Social Service, Race Relations in America, International Justice and Goodwill, Laws Relating to the Betterment of the Social Order, and its Relationship with Churches of Other Lands.

These, however, are only a few of the important matters coming under the consideration of the Council which operates through the representatives of the churches of the denominations included in the Federation. The Council is made up of four hundred members, elected by the denominational assemblies. It meets every four years. The agencies coöperating are a Mission Council, a Council of Women for Missions, the Federation Women's Boards for Foreign Missions, the Sunday School Council, the International Council of the Y. M. C. A., the National Board of the Y. W. C. A., the American Bible Society, etc., etc. So far the Council has not sought financial aid from denominational treasuries.

The reader may gain some idea of the vast scope of the work done by the Federal Council of Churches from the fact that the Annual Report of its varied activities is contained in a volume of 160 pages.

In the comparatively few years of its existence the Federal Council has met with great favor among the churches of the world. This fact together with its phenomenal growth has demonstrated the great need which existed, and still exists, for efforts like this.

If, as we believe, the time is ripe for a more intensive cultivation of unity among the

churches of Christendom; then, it will be cheerfully acknowledged that the Federal Council has prepared the soil for the larger acreage and greater harvest it is hoped will be reaped.

It is a well known fact that the most loyal workers in the field are not satisfied with what has been accomplished. They feel that what has been done has dispersed the fog only to reveal the deeper needs of the world for unity.

The writer has before him a letter from one of our foremost thinkers and a man who has devoted much of his great ministry to the advancement of the cause of unity among the churches. He says, "We have not done all that one might wish to do; it takes many years to get a great enterprise on its feet—the Federal Council has begun to come into its own, any new effort would require a quarter of a century—we must seek new light in the direction in which we are going."

We hasten to agree with this writer. No new enterprise is necessary. Perhaps there could not be found a better organization through which to carry forward this work than the existing one. What we believe is that the intervening years and the changed conditions of the world have created larger demands upon the consciences of mankind everywhere,

and that these demands must be met at any cost or sacrifice if we are to face the future with hands free from the stain of gross neglect of our fellow men.

So far as the time limit is concerned, what are twenty years in the onward march of civilization? We have carried many of these burdens and handicaps for nearly twenty centuries, we can certainly afford to wait a few more decades to be delivered of them, if the star of hope only glimmers above our heads.

That more light and power is needed is evident from the fact that comparatively few of the leaders of religious thought are conversant with the work carried on by the Federal Council; there are whole communities and millions of American church members who do not know of the existence of such an organization or who are not familiar with its mode of operation. This is not the fault of the Council but is largely due to the fact that it does its work through the ministry and the ministers do not for various reasons acquaint their congregations with its scope and influence.

For this reason a way must be found to bring the masses of the people into familiar relations with the IDEA OF UNITY for it is to the mass sentiment of the people we must

look for the bringing this idea of unity into its own.

The Federal Council claims for itself that it is simply a means to an end. Now what is that end? Results, so far, have shown that great things have been accomplished by way of coöperation, which is largely stressed, and justly so; but how much real unity does this coöperation result in? It cannot be maintained that where there is coöperation there is also unity; it simply does not always follow. There may be other and good motives for coöperation which may not assure any great degree of spiritual unity.

It seems to us that the spirit of unity is one thing and that united coöperation is something different. The one is the assuming of certain obligations, the other may demand the surrender of certain ideas or beliefs for the good of the greatest number. It is doubtless true that the constant doing of a certain thing in unison will suggest ideal unity, but it cannot produce it.

The world is full of instances where men of different religions, and of opposite political parties, have gone into partnership in business and have achieved success, but have never become reconciled to each other's religious convictions or political views. As a matter of bus-

iness this may pass muster or as expediency, but it is unity only as it relates to the outer rim of life.

Unity with God and our fellow men must mean a heart-to-heart fellowship and an agreement upon fundamental truths which are divinely calculated to produce results in coöperation springing from love.

The great fact to be taken into account is this. When the Federal Council commenced its important task in 1908, the walls of separation between the churches were as a rule so thick that it was impossible or unwise to attempt to break through them, therefore the Council did the only thing a wise organization could do; it worked around the outside and succeeded in bringing about coöperation around the churches. But subsequent events and the Great War have made breaches here and there in the walls and now we are able to work inward and we believe the time has arrived when we can do the work most urgently needed. That task is nothing less than a campaign for a union which will result in a united Christendom.

THE AIMS OF THE FEDERAL COUNCIL

I. "TO EXPRESS THE FELLOWSHIP AND CATHOLIC UNITY OF THE CHRISTIAN CHURCH.

.II "TO BRING THE CHRISTIAN BODIES OF AMERICA INTO UNITED SERVICE FOR CHRIST AND THE WORLD.

III. "TO ENCOURAGE DEVOTIONAL FELLOWSHIP AND MUTUAL COUNSEL CONCERNING THE SPIRITUAL LIFE AND RELIGIOUS ACTIVITIES OF THE CHURCHES.

IV. "TO SECURE A LARGER COMBINED INFLUENCE FOR THE CHURCHES OF CHRIST IN ALL MATTERS AFFECTING THE MORAL AND SOCIAL CONDITION OF THE PEOPLE, SO AS TO PROMOTE THE APPLICATION OF THE LAW OF CHRIST IN EVERY RELATION OF HUMAN LIFE.

V. "TO ASSIST IN THE ORGANIZATION OF LOCAL BRANCHES OF THE FEDERAL COUNCIL TO PROMOTE ITS AIMS IN THEIR COMMUNITIES."

THE FOLLOWING DENOMINATIONS AND SOCIETIES ARE ALREADY AFFILIATED WITH THE FEDERAL COUNCIL OF CHURCHES:

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Churches of God in North America (General Eldership)
Congregational Churches
Disciples of Christ
Society of Friends
Evangelical Synod of North America
Evangelical Association
Methodist Episcopal Church
Methodist Episcopal Church, South
African Methodist Episcopal Church
African Methodist Episcopal Zion Church
Colored Methodist Episcopal Church
Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Primitive Methodist Church
Commission on Christian Unity of the Protestant Episcopal Church
Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church

Seventh Day Baptist Church
United Brethren
United Evangelical Church
United Presbyterian Church
Home Mission Councils
Council of Women for Home Missions
Federation of Woman's Boards of Foreign Missions of North America
Council of Church Boards of Education
Sunday School Council of Evangelical Denominations
American Bible Society
International Committee of the Y. M. C. A.
National Board of the Y. W. C. A.

CHAPTER VIII

THE GREATEST QUESTION OF OUR AGE. CAN WE ALL GET TOGETHER?

CAN WE ALL GET TOGETHER?

IN the following pages it is not proposed to record the history of any church or to write a history of the churches, but to present in as brief a form as possible what we conceive to be the greatest and the most pressing question before the world to-day. If the reader does not agree with us we think that it is because he has not properly weighed and estimated human events and the distressing needs of the race, or perhaps it is because having settled down into a comfortable condition of mind and body himself, he thinks that the rest of the world is in the same condition, or at least should be.

But the man of vision who is not living to himself and does not "look upon his own things but upon the things of others, who is taking a world-view of history and is getting a world vision, is beginning to ask to what these events are leading?"

Fifty years ago the nations of the world were so far apart that it was found necessary to employ all the arts and sciences, even religion to bring them together. To-day these very things have brought us together in such close proximity and common interests that the danger no longer lies in isolaton but in

complexity of interests. It is not a question as to how the nations of the world may be brought together, but rather, HOW CAN WE LIVE TOGETHER?

Ten years ago we had half a score of thriving commonwealths that were able to feed and foster the weaker countries in their movements toward a higher civilization. To-day, because of the ravages of war, these principal nations have been reduced to the verge of bankruptcy and are themselves in need of help.

A decade ago universal peace was the slogan of all great powers and the supreme hope of Christendom; it was felt that we were moving toward it by easy stages and that within the limits of a few years, war with all its brutality would become history before which another generation would blush in shame. To-day we have just emerged from the most gigantic struggle of the ages, the horrors of which are so terrifying that the participants cannot find fitting words in which to express their shame and surprise that the world should have sunk so low. But what is more appalling is the fact that the thirst for blood has been revived and that it is to be feared it will be some time before it is slacked; that we have not yet paid the full price of our folly.

But the most appalling spectacle of all is that the great CHURCH, whose mission it is to bring "Peace on Earth and good will among men" is found without sufficient power in this day of her supreme opportunity and is unable to present a UNITED FRONT either to prevent the ravages of war or to heal the wounded nations after war is over.

We have proclaimed from our altars that there is no other light, no other name, no other truth or salvation for men and nations whereby they can be saved except Christianity; yet, we are robbing this great religion of its power by dividing its forces into helpless and hopeless factions rendering it inefficient so far as the doing of great things is concerned.

But the past is gone forever. The great lesson the Church of Christ has before it is PREPAREDNESS. If it is thought by some wise to prepare against those conditions which bring misery and wretchedness, then it is certainly the supreme wisdom of the Church to prepare against a recurrence of these conditions. This can only be done by a united effort and this united effort can only be successfully made by ALL THE CHRISTIAN CHURCHES OF THE WORLD BECOME ONE.

If I were asked what was the greatest single human agency needed to accomplish this great task, I should unhesitatingly answer INFORMATION, knowledge, not only of our church but of all churches, especially of those with which we think we have the greatest reason for differing. I venture the assertion that if the average church member would study the origin, organization, history, doctrines and aims of the church against which they may hold the greatest prejudice, it would remove a large percentage of that feeling of prejudice and in many cases it would lead to a working basis for fellowship and coöperation.

Of course this information must come from reliable sources. We must not be content with what a denomination is said to believe or what its enemies choose to report that it does believe, we must get inside information from those who have become a part of the organization we are investigating.

One of the saddest reflections haunting our minds, is that there are millions of devoted Christians who, in this modern age, read their Bibles, the daily paper and perhaps a local church paper which reports little or nothing beyond the narrow limits of their own denomination, we know also that there are thousands of ministers whose training, libraries and

studies seldom lead them far enough afield to acquaint them with the far-reaching activities of the great systems of religion in this and other parts of the world.

It is these conditions, this lack of information concerning other churches than our own, that is largely responsible for the lack of interest in this greatest question of the age.

But it may be urged that people were never so well informed as they are to-day. I am afraid that this statement will not bear investigation. It is doubtless true that we have never had so much of every kind of news served up to us; but, does this news inform us, does it provide exact information? With all their reading can the masses of the people be said to be informed? News is one thing; information is another and a very different thing. When we go to the "Information Bureau" to ascertain the time of a departing or incoming train, it will profit us nothing for the agent to tell us a lot of things about railroads and trains in general. What we want is the exact data concerning the matter in question. What the masses of church members need to cultivate unity among the churches is information which will inform them concerning the other churches so that they can discover the points

of agreement and the common ground upon which Unity may be effected.

THE CHURCHES OF CHRISTENDOM CAN GET TOGETHER IF THEY WANT TO

It may at first seem impossible, even utopian to suggest such a program for the churches, but the institution which has accepted from the Christ its commission to redeem a lost world is not going to falter at the task of uniting its forces to carry out that commission. If she does, then all her sacrifice and suffering, all her prayers and tears will have been spent in vain. Nearly two-thirds of the population of the earth is outside the Christian Church and a large number of these hundreds of millions are among the intellectually great and socially prominent people of the world; as for the rest, they are the masses whose eyes are dimmed by tears of suffering, sorrow and sin. It matters not which class you mingle with, or in what part of the world you meet them, they will ask you this question: "Why do not the churches unite, why this separation, duplication of effort, overlapping of tasks and waste of time, money and energy?"

The business men in our churches and those who have learned business methods in our

orders, clubs and societies, unfortunately do not take these same questions into the churches, nor to the ministers, but they are being discussed everywhere else except in the places where they ought to be discussed and where they should receive proper consideration. The Rotary and Kiwanis Clubs in the business world are opening the eyes of their members to what can be done along the lines of federation and unity and every modern institution of the twentieth century, in this respect, is becoming a standing rebuke to the church.

Just as sure as this old world is moving forward with increasing rapidity toward great reforms and undreamed of conditions in other spheres of operation, so sure is it that the Church is being swept onward toward a crowning day in her great history when all those who bear the name of "Christian" will be united under one GEAT NAME, subscribing as she does now, to the cardinal principles of a COMMON FAITH, to inaugurate a reign of "Peace on earth and good will toward men."

This does not necessarily mean that what are now called denominational differences will be destroyed, only so far as they conflict with fundamentals and create new denominations.

It will not follow that we shall all think alike, act alike or worship alike, so long as these functions are performed in accord with, and regard to the high claims and demands of Christ. What is needed is that we can get together under a name which will express and emphasize Unity and pledge ourselves to certain fundamentals which will prevent failure.

WHY RAISE THIS QUESTION NOW?

Because, in the first place, there are many of us who think that much which we are doing in this direction is placing the cart before the horse. We are striving for coöperation and are meeting with some success; but, is it not VITAL UNITY which we need first in order to secure real and permanent coöperation? Is not much of the coöperation which we hear about secondary to the real spiritual work of the Church, often temporary and lacking in results?

If this Unity we desire was merely a matter of business, we could perhaps afford to await developments and take our ease in Zion. But it is a matter of vastly greater importance, the souls of millions and the destiny of a world hang upon the issue. The "King's business requireth haste," not undue haste, of which the church cannot stand accused, but that

haste inspired by love for our fellow men and desire to do the will of God.

The door of opportunity has always been open to a militant Church, but never in human history has it been flung open as wide as it is to-day. The peoples of the world are inviting Christ into their midst as never before. What He is and what He has to say to an expectant humanity was never so highly regarded as now. The world's needs and suffering at the present time make it a fit subject for the SOUL CURE of His gospel and power. The ghastly wound inflicted by the World War will never be successfully healed by any other means than that in the hands of the Church. The vexed problems of the world, many of them at least, are lying at the door of the Church awaiting a united Christendom to permanently solve them.

The world has tried every expedient and experiment in the process of world-building and character-making. We have tried education, art, science and literature. We have tested philosophy, religions, cults of every description and name. We have had faith in man-made creeds and opinions. We have dwelt in isolation and in groups. We have experimented with institutional churches, community churches and every other kind.

which will embrace within its fold all who believe the fundamental teachings of Christ and work together to build up an undivided Kingdom, a Kingdom that will have no end?

CHAPTER IX

THE CHRIST WE HAVE KNOWN

THE CHRIST WE HAVE KNOWN

THE most remarkable thing about Christ is, that we have ever known Him, that His personality and influence should have extended beyond the confines of His own generation, or that He should have been remembered beyond His own century. If we confine ourselves to the consideration of human events and the simple narrative of His life, there is little or nothing to suggest an adequate reason for the broadcasting of His fame down through the centuries.

By the great majority of His countrymen his birth was considered mysterious, His early surroundings obscure, even tragic, His boyhood training was commonplace, His young manhood provincial, and His entrance into public life an event of little apparent importance, save to two or three witnesses.

When we consider the range and scope of His ministry, we find a few miles of territory covered, a few little journeys, a number of miracles and a few discourses, absolutely void of sensationalism or prejudice, mantled in a charity which has become proverbial. This is the sum and substance of His work.

Was He successful? Measured by modern standards, He was not. Since, although on

some occasions he attracted large multitudes which, however, according to His own statement, were influenced "by loaves and fishes" and were clearly anxious to find a new prophet, up to the time of His death He had not many more than twelve sincere followers who, as soon as He was condemned, were divided and scattered. He left no real organization of definite plan for such behind Him. The future of what He called a Kingdom of which He claimed to be the King was given into the care of Peter and afterwards revealed to Paul.

When we associate these conditions with the records of His persecution, the tragedy of His death and disputes concerning His resurrection combined with the aspersions of His enemies, conflicting opinions of His friends and the age-long struggle against His divine rights and supremacy,

THE WONDER OF THE AGES

is that out of the distant past, with its meager beginnings, its simple surroundings lacking either pomp or splendor, void of faith and courage, He should emerge from comparative obscurity and burst upon the world with increasing fame and glory, so that, looking back over the ages we can now think and speak of the Christ we have known.

Contrast with him and His followers those of His own age and times, the setting and aspirations of whose lives were so much more favorable to immortality and fame, who acted their part upon a vastly larger stage than the Man of Galilee and, with the exception of the few who gained renown by their association with Him, none can be found who has been universally known. They have either remained in comparative obscurity, or have only influenced a few of their own class.

The writer remembers hearing Phillips Brooks say in one of his great sermons, "Human life is like the waves beating upon the shore; all look very much alike, no one of them seems to attract any special notice until the sun smites a single wave, raising and transforming it into a thing of beauty, thus drawing the attention of all beholders to that single movement; so it is with the men who are smitten into prominence and immortal fame by circumstances which smile upon them." Not otherwise was it with the Christ, the sunshine of whose presence and personality has brought into prominence and everlasting renown multitudes of other men, who but for Him would have remained in obscurity; a fact which has not always received its full measure of consideration and appreciation.

Account for it as we may, Christ has been the central figure of history for nineteen hundred years; there has been no history, literature, art, science, or service which has not had to take Him into account or has not reflected something of His unique personality. A fact often recorded, but which in view of the narrow human foundation upon which it rests is almost unaccountable but what is still more striking, is that the Christ we have known is a very incomplete, imperfect picture of the Real Christ who claimed "equality with God," of whom Paul said: "He is all and in all" and of whom it is declared, "He is the beginning and end of all things." Such a Christ as this has never been discovered. He may have been known to exist. His personal form may have been encountered at certain periods of time. His subtle presence may have been felt in a measure through all time, but at no period of time have we known the Christ we are beginning to know or the Christ whom we shall know.

THE CHRIST DISCOVERED BY THE WISE MEN

announced by the angels, admired by the shepherds, imperfectly comprehended for nineteen hundred years, sometimes obscured by human reason, has yet to be REDISCOV-

ERED and as the discovery of Christ has been the hope of the past, His rediscovery is the hope of the World's future Unity, peace and power.

What a picture could be painted by the word artist who could show the net results to our world of men accepting Christ for just what He was and is, His claims for what He intended them to embody, His teachings in their simplicity, His miracles for the real purpose he performed them, His life of SERVICE and SACRIFICE in the spirit in which He lived it. If, in a word, His professed followers had really comprehended Him and followed Him, instead of taking His simple life, His simple gospel and deeds, carpentering them up into doctrines and creeds which have obscured the real Christ, thrown the world into confusion and halted the coming of His Kingdom, certainly we can hear the appealing words, "Have I been so long a time with you, yet hast thou not known me."

The man to whom these words were originally addressed claimed to know Christ; he had more than a passing acquaintance with Him. He knew his personality, was familiar with His form, but His mind, His motives and aspirations, or the program of His life, these things he did not know; therefore, he did not

really know Christ. But certainly, as a disciple, this man must have known these things. Yes, quite likely, he felt that he knew some of them, but again it was only a hearsay, a communication of words; it was not a revelation to His spirit which led him to know, enter into, sympathize and coöperate with the Christ; therefore, he did not really know Christ. THE MIND THAT WAS IN CHRIST had not yet captured and taken possession of that man.

SIX HUNDRED MILLION FOLLOWERS OF THE CHRIST

This is the number of those who are supposed to know Christ in the World to-day and are called "Christians." In a general way they may be brought under three classifications. First, those who have made a more or less complete study of Christ and have dedicated their lives to Him, who are reasonably sure of their faith, but out of respect to their early training and subsequent environments have accepted much as a matter of course, some things on the ground of reason and the balance from a sense of duty. These may be said to know Christ, yet not perhaps to the extent that Paul knew Him, and yet the great Apostle more than once avowed his incomplete

knowledge of his Master. It is needless to remind the reader that this class forms but a small part of the six hundred million who profess to follow Christ.

The second class is composed of those who know His name, the mission, and place Christ occupies in the world; they subscribe to certain creeds and believe certain doctrines more or less in harmony with the gospel, (chiefly because they harmonize with their own views) about which they have no exact information or deep convictions, but for conscience sake, for the general good and other conventional reasons, they profess and call themselves Christians and would be insulted if anyone should suggest that they did NOT know Christ. They do many things in His name, yet seldom do anything in His spirit: they attempt only to fail, they rise only to fall, and the ministry, experience, struggle and faith of a half century find them at its close where it met them at its beginning. The reason is they have never really known Christ. These compose a considerable part of the millions of His followers.

There remains a third class. Those who patronize the Deity and regard Christ with high esteem, who entertain, what they call honest doubts concerning vital questions of

faith and doctrine, who profess to believe that Christ is the best man, the Church is the best institution and that Christianity is the best thing they have ever known, that it is a decent and reasonable thing to support the best things of life, and withal it is profitable for the life that now is and safe for the life that may be; therefore, they profess with certain mental and other reservations to call themselves Christians; yet, in this precarious state of mind and heart they would be offended if we should say of them, "They do not know Christ." It would surprise us to know what a large number of these help to swell the millions of His professed followers.

CAN ONE CLASS BE TRANSFORMED INTO THE OTHER?

In asking this question we have touched upon one important phase of the problem of the Church in modern times; this is the key to the final success and glory of Christianity; unless this can be done, little else can be accomplished, to state the case plainly, without fear or favor. The greatest problems of Christianity are no longer outside the Church, but within her own walls. The knowledge of Christ, in so far as we possess it, has put infi-

delity to shame, has routed atheism and despoiled opposition to truth. We have no longer to marshal our forces against organized skepticism and positive hatred of Christianity; the outposts have been taken; we are now confronted with a deadlier foe, an entrenched enemy and a Kingdom divided against itself. Whilst we have been fighting phantoms, building creeds and fostering opinions, an army of men and women have arisen in our midst who, smitten with "INDIFFERENCE," profess to be Christians but do not really know the Christ.

Every leader in every communion of Christendom, from the humblest to the highest, knows that this alarming fact stares them in the face. Every preacher who looks out upon a congregation is conscious of the presence of a large majority whose indifference to the vital things of Christianity forms the impassable barrier between them and the truth he is proclaiming. Every Christian statesman knows that it is this which keeps every department of Christianity below par. Every close observer feels that it is this which justly or unjustly, keeps multitudes from rallying around the Church and which retards the progress of the Kingdom.

WORLD CONFERENCE ON FAITH AND ORDER

COMMISSION OF THE EPISCOPAL CHURCH.

We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order. We believe, further, that all Christian Communions are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a Conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

CHAPTER X

THE SUPREME TEST OF CHRISTIANITY AND ANGLO-SAXON RESPONSIBILITY

THE SUPREME TEST OF CHRISTIANITY AND ANGLO-SAXON RESPONSIBILITY

MUCH has been said and written recently regarding what kind of religion is to play the most important part in the future of the world's civilization. Great thinkers of all shades of opinion have focused their minds upon the two great branches of Christendom in an attempt to forecast the future of Protestantism and its possible relation to human progress.

In a very able article in the *Atlantic Monthly,* Bishop William R. Inge, of England, calls attention to the conversion of Protestants to Catholicism, admitting that the stream is small whilst it is also true that the return again to Protestantism is very appreciable.

In regard to the low birth rate among Protestants, which is also a serious problem, causing much comment, it is pointed out that this rate is even lower in some Catholic countries, such as, for instance, France and Belgium.

Speaking of the Catholic revival within the Church of England, the same writer calls attention to the dominating influence of the

Anglo-Catholics in colleges, churches and parishes, yet he seems to feel that the importance of this movement has been exaggerated and that it is chiefly a condition springing up in the ministry which has not yet influenced the laity or the masses. He says: "Such a convert makes a good Englishman, but a poor Catholic, because, whilst he may profess to support the dignity of the Episcopal office with a superstitious reverence, he is always ready to oppose its authority when it interferes with his freedom."

This distinguished writer then proceeds to express the opinion that Catholicism does not appeal to certain nationalities; for instance, it has never suited the Nordics or Anglo-Saxon mind, subsequent to the establishment of independent forms of government; the spirit of independence, he thinks, is wholly irreconciliable with Catholicism, as the Roman Church he declares is the last survival of political autocracy.

But with equal candor the Bishop points out some of the strong features of the Catholic Church and herein lies the deep significance of this interesting article. He says:

"The attractions of the Catholic Church are numerous. It makes a strong appeal to loyalty, one of the fundamental instincts for self-preservation. Again, it is a religion of the

traditional human kind; for it is in touch with human nature at almost all points."

It is a definite religion, the religion of all kinds of men is as great a failure as "Esperanto," designed to be a Universal language; it is suited to Congresses and conventions, but not to the use of masses. The writer also is free in admitting the weakness of Protestantism but he does not think that it is a "spent force;" yet he affirms that "the struggle of the future will be between the great Catholic Church and the loosely federated Protestant churches."

THE SUPREME TEST

In this great struggle of which Bishop Inge writes and of which thousands of others are thinking— what is to be the supreme test? Not, however, that which is going to test any special corner of the Church, merely, but that which will in the end justify the existence of the Church as a great whole. It would almost seem as though some of our ablest leaders supposed that the test of Christianity was to be found in the hundred and one non-essentials about which we differ, that even the slight difference in the interpretation of a doctrine or the mode of administering a sacrament, directing an institution, or governing a church, these

and similar matters would seem, in the minds of many, to be the acid-test.

The writer recalls opening his pulpit a few years ago to the General Secretary of a Mission Board who wasted thirty precious minutes in trying to convince his congregation that the acid-test of Christianity was their ability and willingness to give, or to adopt the tithing system, of which he was a special advocate. In his opinion, a true Christian was one who expressed his religion in dollars and cents. It was nothing short of a travesty upon the profound and deep things of spiritual life.

We shall not attempt to state here the various tests which have been applied to Christianity in this and every age, but we would suggest that amid this turmoil of thought and strife of tongues the Catholic Church gives us something to think about when it declares that Protestantism is a rebellion against the oldest and most authentic Church of Christ, that it originated in a protest, that a protest is negative, that a negation is the soil out of which has grown the element of dissolution which foretells ultimate failure. She also asserts that SHE is not herself in search of Unity because she POSSESSES IT and has it to offer to all comers. This then, in the opinion of the Catholic Church, is to be the test of

Christianity—our willingness to accept the unity which she claims to possess and is willing to give to us. Therefore, if we return to the unity out of which we departed four hundred years ago, our position is established and our destiny is secure.

IS THIS THE KEY TO THE SITUATION?

There is no escaping from the fact that our age is exceedingly practical, that it is determined to rid itself of all excess baggage, to cast aside everything which retards progress or hinders the free use of all God-given powers. Men are standing upon the ruins of many ancient usages and are straining their eyes to get a glimpse of a great vision which has suggested to them a new manhood. They crave unity but they do not want to be united with dead forces or forms. The things upon which they are willing to unite must be fundamental, essential, good and right and, above all, they must be PRODUCTIVE—and productive of the highest forms of human happiness.

Those who contend for ancient forms and antiquated usages, whose thought and mental processes are determined by some institution called a church denomination or creed, these always have and always will measure Christi-

anity by the rod of their own narrow conceptions, but the great masses of people to be found in all churches and denominations, as well as outside of all of them, are demanding one thing as the SUPREME TEST of Christianity—Results. People who stand with its Founder and declare, as he did:

"BY THEIR FRUITS YE SHALL KNOW THEM"

These also follow the thought of the Divine Teacher and confess that "A corrupt tree cannot bring forth good fruit; neither can a good tree bring forth corrupt fruit."

Yet here are two great trees, Catholicism and Protestantism, denoting the growth and development of Christianity for nearly twenty centuries, growing in the same soil, nourished by the same conditions of spiritual life, claiming to produce the same fruits, and growing together for four hundred years, each having reached prodigious proportions under the beneficient shade of which one-third of the human race has taken shelter. They have both supplied human needs, healed the wounds and cultivated the minds of the World. To what extent either one has rivaled the other, or as to their comparative achievements, is a matter of minor importance. There is one test for both

and the far-seeing man of our age is coming to apply this test regardless of the distinctive name either may bear.

SOME STARTLING CLAIMS MADE BY THE CATHOLIC CHURCH

These claims may enable the reader to measure the distance which appears to separate Catholics from Protestants, or they may indicate the points upon which agreement may be had, according to his special viewpoint. As already stated, the Catholics assert that they are not searching for unity; they possess it. Perhaps this is not in the exact sense in which we need unity. But it is true and has often been commented upon by Protestants as the secret of much, otherwise almost impossible achievement by the Catholic Church; it is undoubtedly a "tower of strength."

Again, they declare that they did not forsake what is now the Protestant Church, but that these various Bodies have forsaken them, and that they stand ready to welcome any or all who may be willing to return; that just as they are the Mother Church so they have an authoritative Church and an authentic Bible.

It is claimed that in using the Apostle's Creed and by giving it a meaning foreign to its original intent the Protestants have not

only appropriated but misapplied what first belonged to the Catholic Church and rightfully belongs to them alone.

They point out that the private interpretation of Scripture which has been abused by many Protestants has led to ignorant and even vicious views of the Bible, being circulated, and is accountable for the various sects, confusion of tongues and much of the scepticism of the age, and has also robbed Protestantism of much of its spiritual power.

They are not surprised that an uninstructed childhood in religion should result in religious instruction being neglected in many of our colleges, and in a weak and secularized ministry.

We are informed that Divorce which comes under the ban of the Catholic Church, as a result of marriage being a Sacrament, is an unrestrained evil among Protestants and results in an ever-growing tide of immorality and crime of every kind.

They hold that the widespread irreverence among Protestants for sacred edifices, names and places, is a serious sign of weakness and an indication of decadence, the forerunner of ultimate failure.

It may not be necessary to reply that they are not true, but it must be stated that they are at least sweeping statements and do not convey the true state of things in the great Protestant Church.

No impartial observer but will admit that the original purpose and aim of Protestantism was to preserve to the race all that was venerable, pure and of "good report" in the Catholic Church and the Christian Religion, consistent with a greater liberty as a result of a broader vision and a wider development of Christian activity. This it has achieved; at the same time it has, no doubt, spurred on the otherwise conservative forces of Catholicism to keep pace with modern needs. This being the case she is therefore not the loser, but has gained infinitely by Protestant activity.

It would appear that the motives of Protestantism must remain unchallenged by the most ardent Catholic, as must also the fact that it has to an undreamed of extent advanced human civilization and wrought great things for the Kingdom. It has welcomed and developed new truths in every department of life where the Catholics have remained indif-

ferent to them, or have refused to recognize them, even in the realm of science the Catholic church has been very slow to accept new developments or facts. With them education is rather a safeguard to knowledge already attained than the acquisition of new truth. On the other hand, it may be confidently stated that Protestantism has made a tremendous contribution in the realm of knowledge and by so doing has contributed to the civic, moral and spiritual advancement of the race.

whilst worthy of passing consideration are not, after all, the test, and certainly not the supreme test of Christianity, nor are they essential to the solution of the present problems. It is more to the point to observe that in their original aims and for all moral and redemptive purposes the broad-minded Catholics are in harmony with the broad-minded Protestants, their aims are the same and the results sought for are precisely the same; and what are these results? We might arrange them in detail, but in a word which embraces them all they may be set forth in these words:

Not that the perfect mind of the Master will be engrafted upon any human mind, that were impossible, but that each life and church shall reflect back to the world some distinctive feature of that mind of which the unity of all Christians and churches are the fuller expression, or at least, a human expression of the Divine mind. Perhaps no better comment upon this idea could be found than that by Dr. Joseph Forte Newton, formerly of City Temple, London, who says:

WHAT DO THE LABELS OF OUR SECTS MEAN

in that communion of insight which has as its deposit the glory of the Mind of Christ? Nothing, and less than nothing every year. Here lies the secret of Christian unity and the seat of authority in faith. Not what the dogmatists argue, but what the humblest soul learns of the Mind of Christ, is what matters most. Our real unity is not an argument, but a fellowship in which the resources of the higher mind are revealed and the deep things of God are disclosed. Let the Church seek to know the Mind of Christ, and to be guided by it, and its discords will be healed, and its

unity in variety unveiled in the beauty of holiness. There are thousands of saints in every communion, and some outside the border of all our systems—faithful souls, humble and unknown to fame—who show in their lives "the lineaments of Gospel books." They are the proof of faith and the salt of the earth. A poor woman in India, broken by bereavement, asked the missionary, "Are you the Jesus-thinker?" By as much as we live and think in the Mind of Christ, by so much do we find the center where all strands of truth are woven into one seamless robe of light!

WHAT IS THE CHURCH? NOT A CHURCH? A GROUP OF CHURCHES? BUT THE CHURCH?

After we have sought its foundation in a few fundamental truths, accepted alike by Catholics and Protestants, after we have disrobed it of all the fantastic non-essential garments that have been thrown around it—in its simple self-evident purity and glory—What is it? It would seem to us to be the coming together in fellowship and communion of all those who are like-minded and Christ-minded for a definite purpose, moving toward

a common goal, recognizing one Father, one Saviour, itself surcharged with one Spirit.

It is high time that churchmen and ecclesiastics everywhere, not only declare that ceremonials and creeds are only a means to an end, but that we should practice what we preach to the extent of recognizing in every and all churches the right to worship God and save the race under any name or by any means best adapted to the needs and conditions where this work is being done, at the same time to see that all these followers of Christ who have His Mind, Kindred Spirits, may be brought into one great FELLOWSHIP so united that the world shall look out upon ONE GREAT CHURCH, the glory of this age and the hope of the future.

THE ANGLO-SAXON SOUL

There have been and still are some countries where the souls' light has grown so dim that its flickering rays threaten to leave them in gloom or spiritual death. Such conditions have been produced by centuries of oppression, war and wasting forces. It is not, therefore, surprising that at the close of the last war, Great Britain and even America felt the pressure of an impending gloom, in

the midst of which only those forces which offered immediate relief found full expression, when anxious thought filled up the cup of millions.

But those whose faith was anchored in the great principles governing the Anglo-Saxon race, knew that no cloud, however foreboding, could obscure the real goal of Christendom; therefore they were still buoyant with hope and radiant with expectation of what the future holds for the Kingdom. Christianity is to receive a new awakening and another pentecost of power which will confer upon her a new lease of life and another chance to put on Her Beautiful Garments, and let us hope that this time the robe will be SEAMLESS like the one which typified the life of Her Master.

THE TWO GREAT ANGLO-SAXON NATIONS MUST LEAD

It is not, we trust, the boast of the American people alone, but the opinion of many prominent Englishmen and others, that in this great awakening to Her moral and spiritual necessity and responsibility, the Church must look to America for the initial step in this great movement. Surely, a nation whose three centuries of achievement have astonished the

world and have placed it in the front rank of civilized countries cannot afford to remain passive before the greatest task yet to be performed—the uniting of all the forces of Christendom in one great body for the progress of the race and the redemption of mankind.

Those who settled at Jamestown and landed at Plymouth Rock rounding out the first century of American history by laying the foundations of social and religious liberty, who in the second century of that history realized that their ideals could not be attained without learning and culture and henceforth distinguished it by broadcasting these ideas to every part of the New World. Who in the third and last century built up commerce and trade to limits of which the world had never dreamed. These high minded defenders of Anglo-Saxon ideals are not going to let another century pass without crowning the achievements of the past by reuniting Christendom, and by so doing removing the shame of conflicting forces, the blush from the cheeks of every Christian and hastening the crowning day of the world's progress and glory.

It remains for the present century to undo much which has been done and to do many

things which have been left undone for the masses, but if it should wish to dream of some supremely great thing needed to be accomplished, worthy of the courage born of a great faith, in the doing of which the solution of many of our problems must be found, then we know of nothing the Anglo-Saxon can attempt greater than the welding together of all the people of all the churches for a final conquest and victory.

In 1910 a movement, known as "THE WORLD'S CONFERENCE OF FAITH AND ORDER," launched by the Protestant Episcopal Church issued the following statement:

"Moved by the growing desire on the part of all Christian people for the fulfillment of our Lord's prayer that all His disciples may be one, that the world may believe that God has sent Him, the General Convention of the American Episcopal Church in 1910 appointed a commission to bring about a conference for the consideration of questions touching Faith and Order, and to ask all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour to unite in arranging for and conducting such a Conference."

In 1925 this Conference will meet again in Washington, U. S. A., when the President of the United States will deliver the address of welcome and if we mistake not, its aims will, in a measure, be realized and a long step will have been taken in the direction of world-wide understanding on the great question of Church Unity.

CHAPTER XI

THE CHURCH MUST RETURN, BUT TO WHAT?

THE CHURCH MUST RETURN, BUT TO WHAT?

THE condition of society to-day and more particularly that part of society included within the bounds of our so-called Christion civilization is admittedly in a sad plight. This is not the outcry of pessimists or alarmists, but the serious opinion of the best minds of our age. Material progress is everywhere in evidence and the world is leaping forward with undreamed of earnestness to acquire all knowledge and accomplish still greater things. By many, it is supposed that this is a sign of real advancement and progress.

If it could be proven that these conditions produce the ideal state which the human mind conceives of and the heart desires, then we might be content to be hurried forward in this direction. But, deep thinkers and well wishers of the race know that such achievements do not, in and of themselves, bring about the highest form of human happiness since it is ever true that "Man is incurably religious," and that the heart of man is never satisfied with less than God.

It is beginning to dawn upon the great minds of the world that "the building of civili-

zation is shaky because the foundation upon which we are building is in places rotten." We cannot build a great structure upon sand, neither can the building called character, individual or national, be reared upon uncertainty and doubt. Therefore, it is claimed that we must return to something from which we have strayed. It may be that our freedom has cost us our liberty and that in order to regain real liberty we shall have to place ourselves under certain restraints. It is clear that men are not at liberty to do as they like, because they are part of a great social order which is itself a part of a Divine order little understood but fully recognized by thoughtful people.

This Divine will, law or power, as we may be pleased to call it, constitutes a Kingdom, distinct and separate from the world of material things. In this great Spiritual Kingdom, God revealed in Christ is the central force. But, as a contributor to a recent book entitled "The Return Of Christendom" has said: "Modern society has pushed God out of the center of civilization and placed Him on the circumference, and in His place has made man the measure of all things."

From a purely material standpoint the personality of man and his marvelous achieve-

ments present an imposing spectacle, but it is also true that "men cannot live by bread alone." When we view the world from the standpoint of the spiritual we are confronted with the further fact that no civilization can long survive which is not founded upon God and Divine truth, that real liberty, which alone produces true happiness, is only attainable by our dependence upon Divine power and our personal dependence upon each other.

It is therefore claimed by some eminent Catholic writers that the personal rights and liberties in the realm of religion, upon which Protestantism is said to be founded, have in reality been the cause of our modern spiritual decadence.

One contributor in the Symposium referred to above, says: "Protestantism is helpless, because its distortion of both religion and morals is largely responsible for the actual state of things."

"Thus on every side we see no hope for the future of society, unless it can be redeemed from its miseries by some power beyond itself; which can not only exorcise the demons of proud self-complacency, selfish greed, materialism and black despair which alternately

fill it, but also build it afresh on altogether new foundations. To this situation Catholicism has its answer. Only God can redeem, as He alone can create; and there is no remedy for these maladies except that which the Catholic Gospel provides. The misery and confusion of our modern world and the incapacity of all its boasted knowledge to find any way out—all these things are so many signs pointing us back to the old foundations."

But the Catholic Church has no patent upon this idea, since similar and stronger words have fallen from the lips of wise leaders in every communion.

We are willing to yield to Catholicism the claim of having preserved to the world much which is fundamental in Christianity but we cannot acceed to the claim that it has in motive and principle had greater zeal for this than have others.

Again it is stated by our Catholic friends:

"Christianity," as they (the Protestants) call it, is "useful to society," it is a sort of medicine to be taken in modest doses to keep the social sickness from becoming too obvious, that it is to do the ambulance work, to encourage men in patching up an old world. If the

Gospel is really only a modest programme of social reform for a world which can save itself, then, indeed, miracles are out of place, and there was no need for the Son of God to become Incarnate. But this point of view is out of date. A bankrupt world needs the assurance that it is redeemed by God in spite of itself. The miracles of the Gospel declare that redemption is an act of God from first to last. Man can only desire it, yearn for it, and accept it gratefully and humbly when it is given. Yet here, again, though it is God's act, it is not inevitable. The free act of God does not treat man as a puppet, but rather makes possible his free response. Thus the Son of God was born of a Virgin to assure us that the New Creation was God's act, and not man's; yet the miracle could not take place until Mary had freely accepted the Divine gift, acting as sponsor for us all in this."

It should be pointed out that the foregoing statement of Protestant belief is as fully known to us as to Catholics, it is not, however, the common belief of Protestant churches. It may be even flattering to some, giving them credit for more than they deserve, but in reality, it represents the very conditions Protestantism is fighting against.

Nor can we believe that the full and complete expression of Christianity is found in the teachings of any church either Catholic or Protestant, or that historic creeds, however ancient are necessary to the highest attainments of the race.

SHALL WE RETURN TO THE CATHOLIC CHURCH?

This may seem a bold question, and of course its answer must depend upon whether or not we believe that any church or human institution, even though of Divine origin, can be perfect.

According to some opinions expressed in Catholic circles, the Protestant Church stands accused of many sins, among them, rationalism, materialism and dissension. But on the other hand the Catholic Church is also accused by Protestantism and surely She will not add to Her other claims the great attribute of Divine perfection. She has been charged with abuse of power, extravagant ceremonialism, autocracy and even bigotry. Yet, just as Protestantism has repudiated the charges of Catholicism, so Catholics have scoffed at these counter claims, which suggest to our minds that perfection is not a feature peculiar to either.

therefore does not lie in Protestant churches returning to the Roman Catholic Church, or Catholicism being overwhelmed by Protestant activities, but the future of both will depend upon each moving toward a common center the soul of all religion CHRISTIANITY as Christ taught it and lived it. And in finding a common meeting place of sincere fellowship and service.

To do this the Protestant churches must accept central organization and a larger degree of authority in order to maintain the spiritual and fundamental things of its faith. So also the Catholics must appreciate the necessity of tempering their dogmas and ceremonials with a degree of personal liberty and charity calculated to bridge the chasm between them and a large part of the Christian World, then we shall all have returned not to each other only, but to

THE FOUNDER OF REAL CHRISTIANITY AND TO REAL UNITY

Having done this we shall discover what we ought to have known long ago that all our differences will fade away before the perfect life and teachings of Him who is neither Catholic

or Protestant, but is all which BOTH have ever claimed to be and much more, since He is the embodiment of Perfect Truth and complete unity. This will mean vastly more than a return to any church, but will be

A RETURN TO THE KINGDOM OF GOD

It may be observed that in so far as creeds, ordinances and human ideas or churches represent this kingdom or become a part of it, they will find their place in the program of that Kingdom and will add to its growth.

In passing it may be well to acknowledge that the internal conditions of the churches and their apparent rivalry are not the only drawbacks to speedy advance toward the Kingdom it should be borne in mind that industrial, economic and social conditions also intervene, to say nothing of the antagonism of human nature against the Divine within us, often expressed in selfishness and false values of life, but over against these is the code of Christian ethics contained in the commandment, "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul and with all thy strength and thy neighbor as thyself."

In the face of this challenge to the highest there is in man—

If we are, then we are easily satisfied; of this, however, we may be sure, in this respect at least, we are not like our Divine Master, for it is safe to assert that He is not satisfied.

So long as in some churches creeds are everything, in others money is said to talk and social influence alone seems to count, and in all, selfishness combined with indifference to human needs exists, there is little prospect of Christ being "all and in all" or the Kingdom being united as He wishes it to be.

It was Karl Marx who declared that "religion was an opium for the people;" and another great thinker says "religion is a dangerous thing." Both were right in so far as certain kinds of religion are concerned and the manner in which they are administered. It must be admitted that for millions of our day, religion is an opiate which first lulls to sleep then threatens whole churches with spiritual death. In this way it becomes a dangerous condition not only to the individual but to the State. But Christianity which is composed of the best there is in all religions and invested with a power unknown to any other, is in itself Life and Liberty, for eternal life "IS TO KNOW ITS AUTHOR."

It cannot be too often stated that **REAL UNITY** is to be found in a return to the Spiritual Kingdom of truth and not to any institution claiming to represent that truth. Of course, if in our quest for this kingdom of Truth we should be led into any Church or organization which most fully represents it, then our place is in that institution, but the search must not be for the institution but rather for the **TRUTH.**

In this search which honest minds are making to-day it may be that we shall come to a place where the chasm between Catholicism and Protestantism is found to be very narrow and it will be possible to join hands across the intervening space in coöperation so that there will be "One fold and one Shepherd." Having found the place of contact we shall not be long in discovering the sphere of coöperation and fellowship.

In an essay entitled "The Kingdom of God And The Church Of To-day," Father Paul B. Bull has this to say:

"We believe that the Church with her Catholic dogma, discipline, and devotion, in her social principles of faith, freedom, and fellowship has the only secret of man's redemption in binding men together into a living Fel-

lowship with God. If she will purge herself from worldliness, idolatry, and selfishness and stake her life on establishing the Kingdom of God among men; if she will issue forth from the sanctuary to claim for Christ the absolute dominion over the whole life of man, to enthrone Him as King over our social relationships and our industrial and commercial activities, as well as over our individual life; if she will concentrate all her energies at whatever cost on giving social and economic expression to her Faith, then Christ will return to reign over us and 'the kingdom of the world will become the Kingdom of our Lord and of his Christ.' "

In the book we have already referred to, Chesterton in his epilogue remarks:

"Many said the Church was dying when Julian proclaimed from the Imperial throne the worship of Apollo. Many would have said again, after the first triumphs of many oriental heresies, that the Church was dying; and in this sense they would have been right. The Church was dying; but the worship of Apollo was dead. Many would have said it when Calvinism was overshadowing province after province, and rightly; the Church was dying, but the oriental heresies were dead.

When the French Revolution had made a new heaven and a new earth, it was quite obvious to every clear-sighted person that Christianity had come to an end. The Church was certainly dying; but Calvinism was dead. The Christian religion has died daily; its enemies have only died. And what we see before us to-day is not a mere fashion of the praise of one century over another; but at most a rather unique illustration of the fact that the world fares worse without that religion than with it. The Church is dying as usual; but the modern world is dead; and cannot be raised save in the fashion of Lazarus."

We would add to what this writer says, by asking, in what respect did the resurrection of Lazarus symbolize the return of Christendom? We think that Mary revealed the secret of natural death then and spiritual death now, when she said to the Master, "If thou hadst been here my Brother had not died." It was in the absence of Christ then, and it is in that same absence NOW that death ensues to the Church. If He were more consciously present in His Church, it would be characterized by life and unity.

In a recent issue of the *Literary Digest* Professor Pratt points out that the future is

not altogether dark because "Religion is too fundamental to human nature ever to be lost, the rising generation is truly religious at the bottom, but he also thinks that Christendom will never return again to the letter of religious truth, new forms of faith will have to be worked out to agree with science." He continues:

"What the present younger generation and their successors will do with religion, it is for them to decide. They may do with it what they will. I do not feel that our generation—I speak as one of the older ones—have done quite our full duty by the young people; but perhaps nothing better could have been expected. At any rate, the tiller is slipping rapidly from our hands. We can do little now but impress upon our younger friends the enormous issues at stake—at stake for them and for their successors—and the genuine value of some of the things which in the lightness of youth they tend to minimize. Let them remember that religion is a pearl of great price; that the spiritual life, tho it can never be killed out of the race, is a tender plant which gives its fairest flowers only after careful culture; that liberty is not the only thing whose price is eternal vigilance."

The foregoing is by no means reassuring and we fear that the forming a new faith will complicate rather than simplify the problem. We believe that it is not new forms or faiths that we need but more confidence in the vital things of the faith "once delivered" and that the tragedy of it all is that we have been trying to crowd infinite truths into finite forms until we are weary and disgusted with the task.

CAN WE REFORM THE REFORMATION?

In the opinion of that distinguished scholar, Dr. Shailer Mathews, Protestantism may undergo a reform which will result in the exercise of more authority and adopting more central organization. He seems to think that "the last decade has produced greater efficiency, and that certain groups of denominations have gained both in spirit and administration, that this development has given birth to a sense of denominational significance." He seems to foresee a regrouping of denominations of conservatives devoted to the infilterating of society with the spirit of the teachings of Christ.

The struggle, this writer claims, is between the Modernist and Fundamentalists, the one considering religion from the standpoint of theology, the other from a non-theological and

scientific point of view applying the teachings of Christ to society.

He concludes: "These are questions raised by the tendencies of the last ten years in Protestantism, the next ten years will show what their answer will be."

Whatever names we may give to the two growing wings of Protestantism, such as Modernist and Conservatives, or whatever significance we may attach to these factors, their development will have nothing to do with the survival of Protestantism, they are merely different methods of applying the same great principles, the sum and total of which is CHRISTIANITY which can neither be added to or taken from, either by new forms or names, but which is either what it is claimed to be, a DIVINE REVELATION, or not worthy of acceptance as a world religion.

CHAPTER XII

WHAT THE CHURCH DOES WITH CHRIST WILL DETERMINE WHAT GOD WILL DO WITH THE CHURCH

WHAT IS PROTESTANTISM GOING TO DO WITH CHRIST?

WHATEVER greatness or glory there is attached to Protestantism to-day, she owes it in common with all other Christian forces to the cardinal doctrine of the Divine Personality of Christ. In making this statement we are not setting up any claim to His divinity, but we are simply recording a well established fact. Every Protestant Church for four centuries has challenged the world with this question, "What think ye of Christ?" and the answer which the Church has demanded as one of the essential conditions of membership has been "He is the Son of the Living God."

Until recent years it has been claimed by every evangelical or orthodox Church that upon the divinity of Christ the whole superstructure of Christianity rests. It has been pointed out in hundreds of volumes and thousands of pulpits that if He is not divine, then the whole system of His teachings, miracles and sacrifice loses their significance and power as constituting a world religion.

Strange indeed, that it is no longer the masses to whom the above question needs to be put, but to-day we find ourselves under the

painful necessity of asking the ministers, the professors and presidents of our seminaries who have the moulding of our future ministry "What think YE of Christ?" Fortunately those who would betray their heterodoxy are in the minority, but it is this minority and their annual output of graduates for the ministry with which Protestantism will have to reckon.

If, for instance, we were thinking of the Catholic Church and such a condition existed there, we might fall back upon authority and leadership, with the hope and expectation that the evil might be checked or held within certain bounds. But here is Protestantism, in which every man is a law unto himself, where with certain reservations and modes of expression any minister can pass out to his people ideas, which with constant repetition and concealment of their real meaning finally become acceptable to his members but, which in time change the thought and conceptions of an entire congregation, until the name it bears does not correspond to the faith it holds.

PROTESTANTISM IS IN DANGER OF BEING OVERTHROWN BY ITS ATTITUDE TOWARDS THE FOUNDER OF CHRISTIANITY

If we question His origin, deny His divinity, and divest His teachings of their su-

pernatural authority, then the Protestant churches have no adequate foundation left upon which to continue building a Church capable of meeting the world's needs and redeeming mankind. We shall have a philosophy, a system of character building, a social reform movement, but not a religion, and certainly not a supernatural religion capable of linking men up with God and bringing God into the midst of men.

If Christ was not divine, then He is no longer in the world by His spiritual presence, to see, to hear, to pity, or to save. He simply was, but is no more, only as a memory, a recorded fact of history. He is less to mankind than Socrates who lived longer and did more, than Milton who wrote more, than Shakespeare who left more behind him, He is inferior to these in actual accomplishments, unless we concede to Him the fact of His divinity which alone makes the little He did and said divine and renders his contribution greater than all others combined.

What the Church and the world needs is not a HUMAN CHRIST in the sense of His not being divine. It needs a REDISCOVERED CHRIST, One who has not only come, but is here, and is coming all the time in a grander form and to a greater degree to meet human

needs. We do not want a diminishing Christ, but a Saviour who is growing upon the minds of men, anything less than this will disappoint the hope of mankind and nullify His teachings.

If Protestantism takes its stand anew upon the divinity of the Son of God and seeks to unite its forces into one great Church founded upon the fundamentals of the Christian religion, then its overthrow need not be feared, nor need it fear for its final victory. But if our institutions and ministry are not delivered from the sanctified skepticism of so-called leaders by which they are threatened, the coming years may bring failure or even defeat.

We have learned by sad experiences with material things that PUBLIC SENTIMENT IS A HARD TASKMASTER and in these days of changing opinions the world has its ear to the ground as never before. It may be thought by some that one way of saving men is to flatter them, but a dying man does not think so, neither does a dying world. The world wants Christ, the Christ of the manger and the cross, the Christ the Son of God, Christ the world's redeemer—the Christ who is at once the meeting place in human history for the "exaltation of man and the condescension of God," the Christ who not

only CAME to the world but who was GIVEN to the world for a purpose with a supreme mission and a complete program.

The Church has plead with the world to place its confidence in a divine plan and a divine Christ, it has accused it of turning its back upon the Son of God, it has depicted the shame and consequences attendant upon the rejection of the Church as a divine institution. It has held the Bible up as an infallible guide of conduct and life. It has proclaimed that the supernatural element in Christianity was and is its crowning glory. How, in the face of these claims, can it permit its teachers and leaders of religious thought to belittle its teachings and disappoint its hopes and to wreck its future?

It is frankly admitted that there are historic and scientific errors in the Old Testament, that there may be misconceptions of doctrinal truths expressed in the New Testament emanating from the minds and teachings of the early followers. We have no quarrel with the men who feel called upon to expose or explain these matters giving us the benefit of their scholarship and devotion to reason and logic, but we cannot see how the men who are appointed and paid to further the high aims of the Christian religion in institutions dedicated

to its interests can, with impunity, attack those very fundamentals upon which the Church stands and by which it proposed to carry out its divinely appointed mission in the world.

There are millions of people among the masses who are beginning to see the shadow of unbelief which like a film is passing over the once clear faith of men, they are conscious of the lowering temperature of spiritual life and they are gradually coming to feel that the trouble is not alone with the pew but that its baneful influence is having its rise in the pulpit and in those institutions from which our modern pulpits are being filled.

It has often been said that in politics and upon all great issues "the people can be trusted." Let us hope that the time is not far distant when they will rise and demand that the leaders of religious thought shall keep their faith with the people and give them a system of thought and truth in keeping with the high ideals of the "Faith of Our Fathers" who purchased these great truths with sacrifice and blood.

We can understand the infamy which led the ancient king to cut up the parchment of the Old Testament with his penknife, we can comprehend how the higher critic may be led to slash away at the King James version of the

same Book, but it is past our understanding how men who are consecrated to the high office of educating ministers and these ministers themselves who have devoted their lives to saving souls can mar the face of the Christ by attempting to rob Him of the "express image of the Father full of grace and truth."

Protestantism on its human side has many weaknesses, as we have attempted to show, all of which may and probably will be remedied by the devotion and consecration of its loyal supporters, but nothing can withstand a successful attack of the enemies of its own household against the divine nature and person of the Founder of Christiannity. Once this unrighteous leaven permeates the body of the Church, Her hope of world conquest for Christ and human redemption will fade away and God will raise up another people who will know and understand Him better.

CHAPTER XIII

WILL PROTESTANTISM BE OVERTHROWN?

WILL PROTESTANTISM BE OVERTHROWN?

WHO can tell? Protestantism is a human institution, Christianity alone is divine. Greater organizations than this have risen and fallen by reason of their own weakness and folly. It is marvelous in view of centuries of mistakes and omissions how God has patiently tried us out. It is equally amazing what great things have been accomplished, in the midst of which we have dreamed and hoped for the "CROWNING DAY" of Christendom, but that day will never come until we admit and maintain the divine Royalty of the King and declare His supremacy over all human competitors. We can have no SPIRITUAL kingdom without a divine Head. The world wants nothing less and will not be satisfied with a religion that offers less.

A GREAT ISSUE WHICH MUST BE FACED

In that popular magazine known as "The World's Work" there appeared recently an article styled, "A Clear Statement of the Strange Situation That is Now Troubling Many Protestant Churches," which is further described as being a dispute between the "Fundamentalists" and the "New School" of the Protestant churches.

The article referred to relates at considerable length the experiences of a minister who has spent forty years in the Methodist ministry and who has been retired on account of his modern views concerning certain parts of the Old Testament. It does not appear that he has declared himself at variance with the fundamentals of Christianity, such as the divinity of Christ or the divine origin of the Christian religion. His advanced thought, so-called, seems to have been arrested on the threshold of the New Testament and as he says "I must stand with Christ and His teachings" by which we presume that he means all of His teachings.

We were impressed with the fact that there is nothing unusual in this article and at first the question raised in our minds was this: "Why did so important a publication give space and prominence to what appears upon its face to be a commonplace incident of purely personal interest to a few parties concerned?"

But its importance to the general public lies in the fact that it is a "straw" indicating the direction in which the winds of liberal thought and "New School" ideas are blowing.

This we venture to say is not the only Methodist pulpit, by many a score, from which similar ideas are being advanced. But what would

John Wesley, Knox, Newman, Jonathan Edwards and many others think if they were to visit the churches bearing their distinctive names and listen to some of the discourses delivered under the title of sermons supposed to contain at least some of the old doctrine and fervor?

But if this is the condition in many Methodist churches, how shall we view the situation in that larger aggregation of churches whose seminaries, theological training and Church polity offer a greater liberty of thought that have in recent years thrown down the bars and in many instances have thrown them away?

The writer happened to be present a few months ago in a church where a young man from one of the leading theological schools was being examined for the ministry. The learned Council asked the candidate this question, "What are your ideas concerning the divinity of Christ?" He promptly replied, "I feel that Christ was inspired, but He was inspired in the same sense that Dante, Milton and Shakespeare were inspired, perhaps even to a greater extent." No further questions were asked and he was ordained.

If our theological schools can only go on turning out a sufficiently large percentage of such candidates for the "holy office" and such

men can get into the pulpits in sufficiently large numbers, another half century will witness THE OVERTHROW OF PROTESTANTISM.

What we are saying is not a protest against the "New School." It must be conceded that on its human side and in its varied activities the Church must keep pace with modern life and needs. If there are, as indeed it would appear there are, scientific and historical errors in the language or statements of the Bible which might prove confusing to the untrained reader, then it is the duty of the Church to correct these errors where correction is needed and explain them where explanation is sufficient. But to the man who assumes the right to change or eliminate fundamentals necessary to the existence and mission of Christianity and attempts to teach others so to do, to such a man the Church should deliver the ultimatum which it has a right to deliver and exercise the prerogatives which are inherent in an institution representing six hundred millions of the human race.

It may give a thrill to the young preacher who starts out to practice upon his first congregation to feel that his new thought and advanced theories are a challenge to his people and that he is bearing to them a highly sea-

soned viand upon the golden platter of intellectual superiority. It may even seem to him that he is making a profound impression upon the immature minds of his audience, but a later discovery will alarm him for the safety of his new found ideas, for these same people will do as the French did who saw Louis XVI proceeding to Paris in his gilded coach, they will ask for bread; they will cry for the bread of life, and when it is not forthcoming they will ignore the gold and glitter and demand satisfaction at any cost. In other words, it is quite within the range of possibilities that in attempting what seems to be a reform in religion, we may later on be called upon to face a revolution in Christian thought which will awake the Church from its apathy and the pulpit to its duty.

Then again we must reflect that all the countries of the world are open to us. What are we going to take into these lands, if we enter them with a religion shorn of its supernatural power and its divine authority? If its Author is represented as being no greater and not as well known as the founders of other religions, then we had better conserve our resources for some wiser scheme. Our missionaries have been telling these peoples that the Christian religion is of divine origin, that

Christ is the Son of God, that this fact fits Him to be what He claimed to be, "the Way, the Truth and the Life." That His teachings are infallible and final, that they, the missionaries have been duly and especially ordained to deliver these truths, than which there are none greater. That it is the wish and prayer the Church at Home, that they, the benighted or misled peoples of the world shall be benefited in time and through all eternity by the acceptance of the CHRIST WHO WAS SENT to save a world.

This is what we have said, what we are still saying with some mental reservations and exceptions. Where are the men coming from in the next generations who will unflinchingly utter these same truths and if necessary attest them with their blood? They certainly are not coming in any great numbers from our theological schools, nor can many of our Churches be said to be hot houses in which such minds are being matured, then where in sufficient numbers are they coming from? We have surrounded the ministry with social advantages, so-called, to the point of obscuring the old time distinction. We have raised salaries all along the line in order to create independence and make the calling attractive. We have thrown down barrier after barrier in the hope

of keeping the courageous and worth while men in the ecclesiastical ranks and yet the best and brainiest, the keenest and most promising are going over to the commercial world in larger numbers than ever before to find what? Not only financial remuneration but fields of practical usefulness where they can minister satisfactorily with a clear conscience to the world and to themselves.

Contrary to what might be expected, these conditions prevail more commonly among the Protestant Churches where there is a lack of central organization and supreme authority, whilst that part of the Church where authority and the old standards of Truth are still maintained continues to attract and hold men to its ministry. This fact need not be stressed here, because its significance is evident and ought to arouse the attention of thinking people.

That which has attracted men to the ministry in the past is the claims of the Church to a divine Leadership and Gospel and these alone will hold us to our supreme task.

ONE OF ENGLAND'S DISTINGUISHED DIVINES, DR. ORCHARD OF LONDON, HAS THIS TO SAY

"SUCH HOPES CAN ONLY BE REALIZED AS WE GO BACK TO THE CATHOLICITY OF THE TEACHINGS OF CHRIST. . . . IT IS FOLLOWING NAMES INSTEAD OF CHRIST THAT HAS RUINED US ALL. IT IS THE ATTEMPT TO EMPLOY WORLDLY POWER INSTEAD OF THE WISDOM OF THE CROSS THAT HAS ENSLAVED US. IT IS FALSE SCHOLARSHIP THAT HAS GIVEN US A DIVIDED CHRIST. ONLY AS WE REDISCOVER THE ONE CATHOLIC CHRIST SHALL WE BE ABLE TO BUILD THE ONE CATHOLIC CHURCH."

IT IS NOT A UNITED BRITISH CHURCH OR A UNITED AMERICAN CHURCH THAT WE NEED. WE CANNOT REMAIN CONTENT WITH ANYTHING LESS THAN A UNITED CHRISTENDOM.

CHAPTER XIV

A DREAM THAT MAY COME TRUE

A DREAM THAT MAY COME TRUE

JUST as civilized nations have determined upon a limitation of armaments unless for defensive purposes, so the Church is going to scrap her offensive weapons with which one denomination has been fighting the other for centuries. Not only so, but there is a rapidly growing feeling among great thinkers that the time is approaching when an all-inclusive Catholic church will replace the hundred and one contending sects now representing Christendom. It would not be a rash statement to say that there are millions both inside and outside our churches who would hail such a movement with delight.

Such a church would, of course, include all parts of Protestantism, now known as denominations. It would also include the Communion known as the Roman Catholic church, but it would not include any of these because of the names they now bear, or the different non-essential beliefs they may now have, but because of the fundamental doctrines and Faith which we all share in common. And for a still greater reason, namely that the world and the churches are weary of divisions and inefficiency and are longing to come together

under one great Name and unifying Power for the purpose of meeting their obligations to mankind.

Any league of churches which excludes from its communion any one of the Christian communions willing to enter it must fail, just as a league of nations excluding any civilized nations willing to join will be a failure. No world-wide Christian movement will achieve any measure of success which does not include within its union all the Christians of the world it claims to serve.

Even to suggest the exclusion of any part of Christendom is to prejudge it and to assume what we have no right to assume, that it is unable or unwilling to meet the issue upon fair and equitable grounds. Just as we are unable to foresee and predict concerning any other great event just what may happen at the crucial moment, so we are unable to predict what may transpire when this great issue is placed squarely up to the Christian people of the world.

Already we think we can hear the protest of Protestant reader against the autocracy and mysticism of the Catholic church, its rigid observance of ceremonials and the much talked of but little understood doctrine of "Transub-

stantiation," the reverence shown to martyrs; and the cry will be raised, "Are we going over to Rome?"

But over against those things which seem to Protestants to be meaningless and even objectionable, things to which they find it hard to consent because perhaps they have not trained their minds to view them in the same light in which they are viewed by the Catholics. Over gainst these the great thinkers in Protestantism are beginning to place some outstanding facts.

First, just as the enterprising business men of the world are learning that people are reached and interested through their outward senses and that it is possible to reach the soul through the medium of the body, so the Catholic church has for centuries used these ceremonials to introduce and instill great and profound truths into the minds and souls of their communicants. This may be one of the reasons why every class of people of every degree of intelligence belong to that Church; it may also suggest a degree of democracy.

Second, it is freely admitted by Protestants that they would be willing to sacrifice much, if the devotion, reverence and loyalty of the members of the Catholic church for its worship and service could be duplicated in all

the Protestant churches of the world, for in these days of worldliness it is coming to be recognized that the lack of reverence for spiritual things and sacred places is one of the outstanding weaknesses of our times.

Third, we are forced to admit cheerfully that the Catholic church has given the world the greatest example of unity among her own people that has ever been witnessed. Whatever may be the cause for this great united purpose and action, the fact remains and has attracted universal attention. We are aware that we shall be met with various explanations of this unique condition and that many insinuations may be made by uncharitable critics, but when all is said and done, this unity within her own borders has amazed the world.

Fourth, there is another still more satisfactory condition existing in the Catholic church; it is the position which the Founder of Christianity occupies in its worship and service. The very ritual of the Church makes it impossible for the priest to obscure the Christ or to limit His presence, power or person. Christ and the Cross are so intimately interwoven with all the ceremonies of the Church that it matters not what personal prejudices or mental reservations the priest may have he is compelled to keep Christ, in all His divine nature, before

His people. We are aware that there are influences named "modernism" creeping into the Catholic Communion, but as we have already noticed, the Church has the supreme authority and central organization with which to challenge and check these evils, if they may be called such.

In fine, it is dawning upon the world that both Catholicism and Protestantism have much to give and something to take from each other. It is not inconceiveable that out of all the great factors and forces represented in both, we might attempt and ought to attempt the great task of bringing the Christian world into one great organization to be known by a name which will adequately and worthily set its aims and ideals before mankind.

WHAT IS TO BE GAINED BY SUCH A CHURCH?

One great advantage would be the courage and faith it would inspire. A new hope would spring forth. The last shade of doubt as to the final outcome of Christianity would fade away. Nothing could withstand a united Christendom. Then the time, money and energy now used to support divided interests could be turned into the main channel of undivided service and Christian effort.

Another result would be seen in the ability of the Church to prevent war with all its horrors. It could bring "peace on earth and good will to men." It could prevent social disorders which, because of their age-long duration, are sometimes worse than war.

It could meet the needs of a crushed world and restore it again to normalcy. It could stem the tide of crime and place moral force behind civic law. In a word, all the things which are now being attempted, with little or limited success, could then be accomplished by a UNITED CHURCH.

What we are asking for is ONE CHURCH, broad enough, charitable enough, and loving enough to gather to itself all who love and serve Christ. Are we asking too much? Could we conscientiously ask LESS? Do we propose to answer the prayer of the Christ; if so, how are we going to do it with a hundred camps set up on the same field, each in the attitude of rivalry with the other? Let us remember that Christ's wish is equivalent to a command. He commands us to BE ONE. Can we say, "Thy will be done?" It is either that or defeat and failure. Which is it to be?

CHAPTER XV

MINISTERS WHO ARE ENGAGED IN OVERTHROWING PROTESTANTISM

MINISTERS WHO ARE ENGAGED IN OVERTHROWING PROTESTANTISM

AT THE time of this writing, from the front pages of practically all our leading newspapers are blazing articles with sensational headlines concerning a clergyman who has gone so far as to publicly deny the divinity of Christ and the consecration of churches. In a discourse recently, this man, who is the pastor of an important church, made many startling statements, such as "the consecration of churches is a survival of the ages of witchcraft. Christ did not have the power of God. He did perform miracles, but in the same way as M. Coue. The sacredness of marriage is not in its solemnization but in the conduct of the parties one toward the other. That a man when he goes into the pulpit ought to feel as free as Voltaire. That ignorance and credulity favor the miraculous." He also states, "Ministers are not natural in their pulpits, they do not say what they believe and that the way to know them and get the real things they believe is to meet them in clubs and at dinners."

If all this minister says in his discourse is true (which we are by no means ready to

admit) then, we need no better proof of our claim that, what we need is a united effort to SAVE PROTESTANTISM, and indeed Christianity itself, from being overthrown. For, if they are to be stripped of these spiritual elements by men who believe and feel as he does, the world will soon find itself bereft of a divine religion, which is the only kind capable of controlling the natural conditions of the race. He declares that men who have attended our universities, studied mathematics and the sciences, cannot believe in the miraculous. Does he realize what a small percentage of the sixteen hundred millions of people in the world have, like himself, been privileged to study the sciences, to say nothing of the billions who have already passed over without knowing about them? Was Christianity launched and designed to flatter the conceit of a mere handful of the human race who, because they have studied science, would have us believe that they know more than Christ knew when He said, "ALL POWER IS GIVEN TO ME IN HEAVEN AND IN THE EARTH. I HAVE POWER TO LAY DOWN MY LIFE AND I HAVE POWER TO TAKE IT UP AGAIN." Was not this the power of God?

Now as a matter of fact, the great scientists of the world, not those who have taken a text book course in our universities, but the men who have devoted their lives to science, who have been steeped in it and who have forgotten more than most of our so-called students of science ever knew, these are among the most reverent and devout men of all times. And why? Because in their long journey into the realm of science they have come to a place where reason and natural laws would conduct them no farther, they have come face to face with the supernatural, the spiritual, that is, to say with God.

If there is anything clear and plain in the teachings and claims of Christ it is that He came forth from God, that He was ONE WITH GOD, that all power was given Him of God, that the Father sent the SON to be the Saviour of the world. If, as the Doctor says, "Christ did not possess the power of God;" then, these claims must be abandoned and with them the INTEGRITY AND TRUTHFULNESS OF CHRIST.

This bold clergyman objects to the consecration of church buildings because of the waste through their not being available for secular uses. We agree with him that churches should be used more than they are, but we cannot

concede his wish to use them for secular purposes. We believe that one of the outstanding weaknesses of the Protestant churches to-day is the lack of reverence and respect for sacred buildings. If our church buildings are to be used as lecture halls and music academies, movies, etc., then, the spirit of worship will die out of the human heart. His statement that towns and cities do not have proper accommodations for such meetings is scarcely in keeping with the facts. Nothing is more noticeable in recent years than that, nearly every town and village has some hall or building not only suited for gatherings such as he names; but in most cases, the supply of such buildings exceeds the demand.

One of the strong points in the Catholic church is that she never permits secular gathering within the walls of the buildings consecrated to worship. This also may explain the lack of other conditions which do not exist in Protestant churches.

Why should a man when he goes into the pulpit feel as free as Voltaire? Not a very flattering comparison to make; nor, is Voltaire, now that he has been dead so long, and his name is a stench in the nostrils of high minded men, very good company for a Protestant minister to be found in. Why bring

him out of the dim past? Why not speak of Phillips Brooks, Channing, Robertson of Brighton, men who died as they lived and lived so as to leave the world richer because they lived? These men were free. Voltaire was a slave to passion and hate.

According to the declarations of this discourse, which unfortunately secured a wide reading among many who might take it seriously, we are in more danger from attacks within the Church than from without. "Gone forever the sacredness of churches. Miracles are no longer believable. Marriage is only made sacred by human relations. Christ has not the power of God, therefore is not Divine. Ministers are no longer loyal to their vows and the teachings of Christ."

The man who takes this position and teaches these things, it matters not where he lives or what church he belongs to, is consciously or unconsciously pointing the way to the overthrow of Protestantism; for, when the masses discover, if they ever should, that there is no more to Christianity than such men would have us believe, then public sentiment will crystalize into abhorrence of an institution that has turned its back upon its Founder and the fundamentals that offered so much and has given so little to the world.

But, that time will never come. The common sense and good judgment of the average church member and follower of Christ is going to rise superior to that of some of its leaders and they are going to demand that Christianity shall keep the Christ who died and rose again for it. The doctrines for which its martyrs perished and the Gospel which has given it the greatest hope, "For the life that now is and that which is to come."

LOVE IS THE ONLY TIE

PAUL SAID THAT NOTHING SHALL BE ABLE TO SEPARATE "US," NOT ME, FROM THE LOVE OF GOD. THE CHRISTIAN TIE IS NOT AN INDIVIDUAL TIE, BUT A FRATERNAL TIE. IT IS A TIE THAT BINDS CHRISTIANS TOGETHER, AND THUS UNITED THEY ARE UNITED TO GOD. NO CHRISTIAN CAN SEPARATE HIMSELF FROM HIS BRETHREN, AND CLAIM AN INDIVIDUAL TIE WITH GOD. "FOR HE THAT LOVETH NOT HIS BROTHER WHOM HE HATH SEEN, CANNOT LOVE GOD WHOM HE HATH NOT SEEN." LOVE IS THE ONLY INFLUENCE IN THE WORLD THAT CAN BRING PEOPLE TOGETHER AND KEEP THEM TOGETHER. LOVE IS THE ONLY TIE THAT CAN KEEP A HOME TOGETHER, AND IT IS THE ONLY TIE THAT CAN KEEP A CHURCH TOGETHER. MANY CHRISTIANS HAVE TRUSTED A COMMON FAITH TO KEEP THEM TOGETHER. THEY BELIEVED THE SAME THINGS, AND THEY TRUSTED THIS TIE TO KEEP THEM TOGETHER IN THE BOND OF PEACE; BUT IT FAILED. A COMMON FAITH, HOWEVER STRONG, CANNOT MAINTAIN THE BOND OF CHRISTIAN BROTHERHOOD. ONLY A COMMON LOVE CAN DO THIS. THE STRONG HEAT OF A FERVENT COMMON LOVE IS THE ONLY INFLUENCE THAT CAN MELT AND UNITE HEARTS IN A LASTING BOND OF CHRISTIAN UNITY; BUT THIS, AS STATED BY PAUL, CAN AND WILL UNITE ALL CHRISTIANS THAT ALLOW THE LOVE OF GOD TO HAVE ITS WAY IN THEIR HEARTS AND OVER THEIR LIVES.—Rev. John B. Cowden in *Christian Worship,* West Nashville, Tenn.

WAS THIS ENEMY OF ORGANIZED CHRISTIANITY RIGHT?

THIRTY-FIVE YEARS AGO ROBERT INGERSOLL SAID: "THE PULPIT IS LOSING ITS POSITION. IT SPEAKS NO LONGER WITH AUTHORITY. THE PEW DETERMINES WHAT IT SHALL SAY. PEOPLE PAY FOR WHAT THEY WISH TO HEAR. NOW AND THEN THE PREACHER SAYS A RADICAL THING. THE NEXT SUNDAY HE TAKES IT BACK OR MODIFIES IT TO SUIT THE OTHER HALF OF HIS CONGREGATION. MOST OF THEM RIDE TWO HORSES AND THEIR TIME IS TAKEN UP IN URGING ONE FORDWARD AND KEEPING THE OTHER BACK."

OF THIS WE ARE AT LEAST CERTAIN, IF THE FUTURE OF THE PULPIT IS NOT SAFEGUARDED, THE FUTURE OF PROTESTANTISM IS UNCERTAIN AND UNSAFE.

THIS CONVICTION IS DEEPER SEATED AND MORE COMMON THAN SOME OF OUR LEADERS CARE TO ADMIT.

CHAPTER XVI

SPIRITUAL UNITY

SPIRITUAL UNITY

THIS is the first great essential. With this we can Do all things, without it we can accomplish nothing that will stand. It is THE SUPREME FACTOR—

HOW MAY WE SECURE IT?

Some existing organization, sufficiently representative of all other Christian bodies could commence a world propaganda for the securing of three results. Proposing first, that every minister or Christian worker include in their public prayers each Sunday a petition for all churches bearing the Christian name and for definite unity. Second, that at stated intervals, say once a month, ministers of all denominations should be asked to embody in their sermon reports, statements or favorable opinions of what is being done by some other branch of the CHURCH outside their own denomination. Third, that all church papers should carry a page or some part of their respective organs, open to friendly comments and notices of what other denominations are doing and urging the churches and ministers not "To look upon their own things alone, but upon the things of others."

Every large denomination could appoint a special representative of Church Unity to represent it at conferences and to visit the churches in the interest of unity, conveying messages and greetings from the churches of his own denomination to others. A Church Unity department could be maintained in the educational departments of the various bodies, publishing fundamental facts and features concerning the great movement for unity and giving modern views of doctrines. New and popular hymns could be written containing sentiments of unity such as could be used in any or all churches.

LOOKING TOWARD ORGANIC UNION

We use this term because we appreciate the fact that nothing definite in this direction can be attempted now. But a Commission should be chosen, composed of the greatest minds among the laity and clergy of all Christian churches, to consider and determine upon the available and possible grounds of unity which might be acceptable to the peoples of all shades of Christian faith and doctrine.

This Commission should publish its findings and conclusions to the world, also explain to the ministers of all denominations the precise

meaning of certain conflicting beliefs and the possible means of blending these beliefs, so that by modification or better interpretation they can be made the basis of unity. In their turn the ministers could present these views to their respective churches.

Such a High Commission would have to consider a vast number of problems bearing directly upon the supreme matter of Church Unity and others correlated to the main question. It might also act as an advisory body to stimulate adherence to the Fundamental Doctrines of Christianity.

In this manner, a decade might pass during which time the denominations and churches under the influence of PRAYER, PROPAGANDA and mutual relation would be brought into sympathy with the movement and its aims. Then, with so much devotion, knowledge and mutual interest created, it would be strange indeed if some new light should not dawn and with it an opportunity present itself to commence the building for which the foundation would have been laid.

THE CHURCH MUST TAKE THE PEOPLE INTO ITS CONFIDENCE

It must also take sixteen hundred millions of them under consideration. It would not

be an easy task. It is much more difficult to build up a new country or civilization than it is to rebuild an old one. It may also cost more in sacrifice and surrender to rebuild Christianity into one great Church than it did to build what we now have; but, with the good will of the people, the consecrated genius of wise leaders and Divine guidance, it would seem to be possible of accomplishment.

TWO THINGS OF WHICH WE ARE SURE

In the dim shadows of the evening, when the world is fearful lest they may again lose the Christ and are saying, "ABIDE WITH US." He is saying to a disappointed humanity, "LO, I AM WITH YOU ALWAYS." It is also certain that He will keep His promise to us if WE KEEP FAITH WITH HIM.

"In Union There Is Strength"

GOD HAS A PLAN OF WORLD REDEMPTION. ONE UNITED CHRISTIAN FELLOWSHIP OR CHURCH IS THE MEANS OF CARRYING OUT THIS PLAN. A DIVINE CHRIST AND AN INSPIRED GOSPEL ARE FUNDAMENTAL FACTORS. ITS MISSION IS TO PREACH GOOD TIDINGS TO THE PEOPLE, TO BIND UP THE BROKENHEARTED, TO OFFER LIBERTY, TO PROCLAIM THE ACCEPTABLE YEAR OF THE LORD, TO SAVE MEN AND THUS GLORIFY GOD.

CHAPTER XVII

WHAT THE MEMBERS OF THE BODY OF CHRIST PROFESS TO BELIEVE

NOTE THE COMMON GROUNDS FOR POSSIBLE UNITY

A STATEMENT OF THE DOCTRINAL BELIEFS OF NINE OF THE LARGEST CHURCHES OF THE WORLD

THESE brief statements are inserted here for the information of the general reader. We think their study will show that fundamentally, and upon those matters vital to human redemption and progress, we are already allied. In matters of non-essentials and administration, we can afford to differ for the sake of speedily and loyally carrying out our Great mission to the World.

WHAT BAPTISTS BELIEVE

The cardinal principle of Baptists is implicit obedience to the plain teachings of the Word of God. Under this principle, while maintaining with other evangelical bodies the great truths of the Christian religion, they hold: (1) That the churches are independent in their local affairs; (2) that there should be an entire separation of church and state; (3) that liberty or freedom in matters of religion is an inherent right of the human soul; (4) that a church is a body of regenerated people who have been baptized on profession of personal faith in Christ, and have associated themselves

in the fellowship of the gospel; (5) that infant baptism is not only not taught in the Scriptures, but is fatal to the spirituality of the church; (6) that from the meaning of the word used in the Greek text of the Scriptures, the symbolism of the ordinance, and the practice of the early church, immersion in water is the only proper mode of baptism; (7) that the scriptural officers of a church are pastors and deacons; and (8) that the Lord's Supper is an ordinance of the church observed in the commemoration of the sufferings and death of Christ.

THE PRINCIPAL DOCTRINES OF THE ROMAN CATHOLIC CHURCH

The Roman Catholic Church bases its doctrines upon the Canonical Books of the Sacred Scriptures, explaining and supplementing them by tradition expressed in written documents, the more important of which are the dogmatic definitions issued either by an Ecumenical or General Council, or by the Pope speaking "ex Cathedra," or as Head of the Church. Such definitions are not considered as constituting or establishing new doctrines, but only as official statements that the particular doctrine was revealed by God and is con-

tained in the "Depositum Fidei," or Sacred Depository of Faith of the Church.

The Apostles' Creed, the Nicene Creed, and the Athanasian Creed are regarded as containing the essential truths accepted by the church. A general formula of doctrine is presented in the "profession of faith," to which the assent must be given by those who join the church. It includes the rejection of all such doctrines as have been declared by the church to be wrong, a promise of obedience to the church's authority in matters of faith, and acceptance of the following statement of belief:

One only God, in three divine Persons, distinct, and equal to each other—that is to say, the Father, the Son, and the Holy Ghost.

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine Maternity of the most holy Mary, together with her most spotless Virginity;

The true, real, and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;

The seven Sacraments instituted by Jesus Christ for the salvation of mankind; that is to

say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, Matrimony.

THE CONFESSION OF FAITH OF THE CONGREGATIONAL CHURCH

A Confession of Faith

ARTICLE 1. We confess our faith in one God, and in the Scriptures of the Old and New Testaments as His Word to men, revealing our rule of faith and practice.

ART. 2. In accordance with our understanding of that Word, we confess our faith, in the Three Persons of the one God, Father, Son and Holy Ghost; in the Divine eternity omniscience, omnipotence, and infinite holiness, and in God's righteous Providence over men. We further confess our sinfulness by nature and practice; our trust in the way of salvation graciously provided, for all men who will accept the same by faith, through the voluntary sufferings and death of our Lord Jesus Christ; our obligation to all Christian obedience; and our confidence that He who begins His good work in the hearts of men will perform it until the day of Jesus Christ.

ART. 3. We further confess our faith in the Lord's Day as day of secular rest and religious

privilege and duty; in the church local and visible, including those who covenant together in one place, and universal and invisible, embracing all them that in every place call upon the name of Jesus Christ our Lord, both theirs and ours; in the ordinances of Baptism and the Lord's Supper as the heritage of the church and of the church alone; in the resurrection of the dead, and the final judgment, (in which God shall declare his righteousness) in the salvation of His people, and the eternal rejection of His enemies.

THE DOCTRINAL BELIEF OF THE DISCIPLE CHURCH

In addition to beliefs, in which they are in general accord with other Protestant churches, the Disciples hold certain positions which they regard as distinctive:

1. Feeling that "to believe and to do none other things than those enjoined by our Lord and His Apostles must be infallibly safe," they aim "to restore in faith and spirit and practice the Christianity of Christ and His Apostles as found in the pages of the New Testament."

2. Affirming that "the sacred Scriptures as given of God answer all purposes of a rule of faith and practice, and a law for the government of the church, and that human creeds and confessions of faith spring out of controversy and, instead of being bonds of union, tend to divison and strife," they reject all such creed and confessions.

3. They place special emphasis upon "the Divine Sonship of Jesus, as the fundamental fact of Holy Scripture, the essential creed of Christianity, and one article of faith in order to baptism and church membership."

4. Believing that in the Scriptures "a clear distinction is made between the law and the gospel," they "do not regard the Old and New Testament as of equally binding authority upon Christians," but that "the New Testament is a perfect constitution for the worship, government, and discipline of the New Testament church as the Old was for the Old Testament church."

5. While claiming for themselves the New Testament names of "Christians," or "Disciples," "they do not deny that others are Christians or that other churches are Churches of Christ."

THE STANDARDS OF DOCTRINE IN THE PRESBYTERIAN CHURCH

The standards of doctrine of the Presbyterian Church in the United States of America are the Westminster Confession of Faith and the Larger and Shorter Catechisms. These were first adopted in 1729. In 1788 certain amendments to the Confession and Larger Catechism were approved by the General Synod, giving expression to the American doctrine of the independence of the church and of religious opinion from control by the state. In 1886 the clause forbidding marriage with a deceased wife's sister was stricken out, and in 1902 certain alterations were again made, and there were added two chapters, "Of the Holy Spirit," and "Of the Love of God and Missions." A declaratory statement was also adopted setting forth the universality of the gospel offer of salvation, declaring that sinners are condemned only on the ground of their sin, and affirming that all persons dying in infancy are elect and therefore saved. As a whole, these standards are distinctly Calvinistic. They emphasize the sovereignty of God in Christ in the salvation of the individual; affirm that each believer's salvation is a part of the eternal divine plan; that salvation is not

a reward for faith, but that both faith and salvation are gifts of God; that man is utterly unable to save himself; that regeneration is an act of God and of God alone; and that he who is once actually saved is always saved.

Discipline is defined in the book of discipline as "the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ has appointed in His church." In practice it is controlled by a policy of guidance and regulation, rather than one of restriction and punishment. Christian liberty is regarded as consistent with the wise administration of Christian law.

The Directory for Worship makes no restriction as to place or form. The church insists upon the supreme importance of the spiritual element, and leaves both ministers and people at full liberty to worship God in accordance with the dictates of their own consciences. The sacraments are administered by ministers only, and ordinarily only ministers and licentiates are authorized to teach officially. A book of common worship was approved by the General Assembly in 1906 for optional use by pastors and congregations.

A DOCTRINAL STATEMENT OF THE METHODIST EPISCOPAL CHURCH

In theology the Methodist Churches are Arminian and their doctrines are set forth in the articles of Religion formulated largely from the thirty-nine articles of the Church of England, Wesley's published sermons and his Notes on the New Testament. These emphasize belief in the Trinity, the fall of man, his need of repentance, freedom of the will, sanctification, future rewards and punishments, and a sufficiency of the Scriptures for Salvation.

Two sacraments are recognized—Baptism and the Lord's Supper. Baptism is administered both to infants and adults. As to mode, sprinkling is preferred, though in the case of adults choice of sprinkling, pouring or immersion is given.

THE DOCTRINES AND CREED OF THE PROTESTANT EPISCOPAL CHURCH

The doctrinal symbol of the Protestant Episcopal Church, so far as the laity is concerned, is the Apostles' Creed. The Thirty-Nine Articles of the Church of England are, with some modifications, printed at the end of

the American Prayer Book, but subscription to them is not required. The Church, expects of her members loyalty to her doctrine, discipline and worship, but allows considerable latitude in the interpretation of the Creeds. She recognizes all lawfully baptized into the name of the Holy Trinity as members of the Church, and requires that all who have been baptized shall be brought to the bishop for confirmation after they have been adequately instructed in the Catechism. By a strict interpretation of an ancient rubric only those who have been confirmed can come to the Holy Communion, but a more liberal view prevails in practice. Two Sacraments only are recognized—Baptism and the Supper of our Lord.

The Episcopal Church recognizes three orders in the ministry—Bishops, Priests and Deacons. Deacons must have reached the age of twenty-one. They can not administer the Holy Communion and their special duty is to care for the sick and poor of the parish and preach only when licensed by the bishop. No one can be ordained priest until he has been one year a deacon and is twenty-four years old. Both deacons and priests are required before ordination to sign the following declaration:

"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America."

WHAT LUTHERANS BELIEVE

The Lutherans of the United States and Canada accept the Canonical Scriptures of the Old and New Testaments as the inspired Word of God and as the only infallible rule and standard of faith and practice. They accept and confess the three ecumenical creeds: namely, the Apostles, the Nicene, and the Athanasian. They accept and hold the unaltered Augsburg Confession as the correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God. None reject any of the other Symbolical Books of the Evangelical Lutheran Church, namely, the Apology of the Augsburg Confession, the Smalcald Articles, the Large and Small Catechisms of Luther, and the Formula of Concord. Many accept all of these. All accept and use Luther's Small Catechism.

THE DOCTRINAL STATEMENT OF THE UNITED BRETHREN CHURCH

In doctrine the church holds to the Trinity the Deity and humanity of Jesus Christ, and an atonement unlimited as to the possibility of its application. Upon repentance, faith appropriates the benefits of the atonement to the salvation of the soul, and in this salvation the soul is spiritually baptized into Christ, and becomes a new creature—*i. e.,* is born again—the doctrine upon which the early life of the church was based. A spiritually directed life is held to be a necessity to the maintenance of the regenerate state, and the ordinances of baptism and the Lord's Supper are to be observed by all of God's spiritual children, by each in the manner which he deems scripturally correct. On moral questions the church holds to the strict interpretation of the early laws on temperance, connection with secret combinations, and participation in aggressive warfare.

THE DOCTRINAL POSITION OF THE CHRISTIAN CHURCH

The Christian and Missionary Alliance is strictly evangelistic in its doctrine. It stands firmly for the inspiration of the Scriptures,

the atonement of Christ, the supernaturalism of religious experience, and a life of separation and practical holiness. It has no strict creed, but expresses the great essential features of its testimony in a simple formula known as the fourfold gospel of Christ, as Savior, Sanctifier, Healer and Coming Lord. It is not a sectarian body, but allows liberty in the matter of baptism and church government, and is in fraternal union with evangelical Christians of all denominations, accepting missionaries from the various churches, provided they are in full sympathy with the evangelical standards of the Alliance.

NOTE—The other denominations not represented in this group are for the most part outgrowths of these larger churches and in the main, their doctrinal beliefs or creeds accord with them.

THE MATERIAL FROM WHICH A WORLD CHURCH COULD BE FORMED

FOLLOWING IS A FAIRLY ACCURATE LIST OF THE DENOMINATIONS AND CHURCHES REPRESENTING CHRISTIANITY IN THE UNITED STATES. IT WILL ALSO INDICATE THE VARIOUS PARTS INTO WHICH THE SPIRITUAL BODY OF CHRIST HAS BEEN DIVIDED.

EVANGELICAL SYNOD OF NORTH AMERICA

CHURCH OF GOD (NEW DUNKARDS)

BRETHREN CHURCH (PROGRESSIVE DUNKARDS)

CHURCH OF THE UNIVERSAL MESSIANIC MESSAGE

CHURCH OF THE NAZARENE

THE HOLINESS CHURCH

EVANGELICAL PROTESTANT CHURCH OF NORTH AMERICA

EVANGELICAL UNION OF BOHEMIAN AND MORAVIAN BRETHREN OF NORTH AMERICA

INDEPENDENT BOHEMIAN AND MORAVIAN BRETHREN CHURCHES

CHRISTIAN CHURCH (AMERICAN CHRISTIAN CONVENTION)

GENERAL CHURCH OF THE NEW JERUSALEM

MENNONITE BRETHREN CHURCH OF NORTH AMERICA

REFORMED MENNONITE CHURCH

INTERNATIONAL HOLINESS CHURCH

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

MORAVIAN CHURCH (United Fratrum)

EASTERN ORTHODOX CHURCHES

SOCIETY OF FRIENDS (Hicksite)

RUSSIAN ORTHODOX CHURCH

SERBIAN ORTHODOX CHURCH

GREEK ORTHODOX CHURCH

CHURCHES OF GOD IN NORTH AMERICA

GENERAL ELDERSHIP OF THE NEW APOSTOLIC CHURCH OF NORTH AMERICA

CHURCH OF GOD AS ORGANIZED BY CHRIST

FREE CHRISTIAN ZION CHURCH OF CHRIST (Colored)

ROUMANIAN ORTHODOX CHURCH

CHURCH OF THE LIVING GOD, GENERAL ASSEMBLY

CHURCH OF GOD, ADVENTIST

SYRIAN HOLY ORTHODOX GREEK CATHOLIC MISSION IN NORTH AMERICA

CHURCHES OF THE NEW JERUSALEM (SWEDENBORGIAN)

METROPOLITAN CHURCH ASSOCIATION

KRIMMER MENNONITE BRETHREN CHURCH

THE UNITED SOCIETY OF BELIEVERS

LATTER DAY SAINTS

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

CHRISTIAN AND MISSIONARY ALLIANCE

CHRISTIAN CONGREGATION

CHRISTIANADELPHIANS

EVANGELICAL ASSOCIATION

CHURCH OF THE LIVING GOD

ALBANIAN ORTHODOX CHURCH

CHURCHES OF CHRIST

BULGARIAN ORTHODOX CHURCH

BRETHREN, PLYMOUTH

OLD ORDER, OR YORKER, BRETHREN

CATHOLIC APOSTOLIC CHURCH

BRETHREN IN CHRIST OF U. S. A. AND CANADA

MENNONITE CHURCH

UNITED ZION'S CHILDREN

DISCIPLES OF CHRIST

APOSTOLIC CHRISTIAN CHURCH

INDEPENDENT CHURCHES

SOUTHERN BAPTIST CONVENTION

PRIMITIVE BAPTISTS (PROGRESSIVE)

BRETHREN (GERMAN - AMERICAN BAPTIST DUNKERS) CHURCH OF THE BRETHREN

SEPARATE BAPTISTS

NORTHERN BAPTIST CONVENTION

BAPTISTS (COLORED) — NATIONAL BAPTIST CONVENTION

TWO-SEE-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

OLD ORDER GERMAN BAPTIST BRETHREN

SEVENTH DAY BAPTISTS

FREE WILL BAPTISTS (BULLOCKITES)

PRIMITIVE BAPTISTS

FREE WILL BAPTISTS

COLORED FREE WILL BAPTISTS

SIX PRINCIPLE BAPTISTS

FREE BAPTISTS

UNITED BAPTISTS

GENERAL BAPTISTS

REGULAR BAPTISTS

GERMAN SEVENTH-DAY BAPTISTS

CHURCHES OF GOD IN JESUS CHRIST, ADVENTIST

PENTECOSTAL HOLINESS CHURCH

SOCIETY OF FRIENDS (Orthodox)

BRETHREN, RIVER

APOSTOLIC FAITH MOVEMENT

POLISH NATIONAL CATHOLIC CHURCH

ARMENIAN CHURCH IN AMERICA

ASSYRIAN JOCABITE APOSTOLIC CHURCH

ADVENT CHRISTIAN CHURCH

BAHAI MOVEMENT

AMERICAN CATHOLIC CHURCH

CONGREGATIONAL CHURCHES

METHODIST EPISCOPAL CHURCH

AFRICAN UNION METHODIST PROTESTANT CHURCH

AFRICAN METHODIST EPISCOPAL CHURCH

METHODIST PROTESTANT CHURCH

COLORED METHODIST PROTESTANT CHURCH

UNION AMERICAN METHODIST EPISCOPAL CHURCH

CONGREGATIONAL METHODIST CHURCH

PRIMITIVE METHODIST CHURCH

AFRICAN METHODIST EPISCOPAL ZION CHURCH

WESLEYAN METHODIST CONNECTION OF AMERICA

COLORED METHODIST EPISCOPAL CHURCH

SEVENTH DAY ADVENTISTS

ASSEMBLIES OF GOD

CHURCH OF GOD AND SAINTS OF CHRIST

HUTTERIAN BRETHREN

ROMAN CATHOLIC CHURCH

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

REFORMED PRESBYTERIAN CHURCH, GENERAL SYNOD

ALLIANCE OF REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING PRESBYTERIAN SYSTEM

UNITED PRESBYTERIAN CHURCH

REFORMED PRESBYTERIAN CHURCH (Old School)

COLORED CUMBERLAND PRESBYTERIAN CHURCH

CUMBERLAND PRESBYTERIAN CHURCH

PRESBYTERIAN CHURCH IN THE UNITED STATES (South)

WELSH PRESBYTERIAN CHURCH
(Calvinistic Methodist)

PROTESTANT EPISCOPAL CHURCH

REFORMED EPISCOPAL CHURCH

REFORMED CHURCH IN THE UNITED STATES

REFORMED CHURCH IN AMERICA

SWEDISH EVANGELISTIC MISSION COVENANT

THE SALVATION ARMY

THE UNITED LUTHERAN CHURCH IN AMERICA

LUTHERAN FREE CHURCH

NORWEGIAN LUTHERAN CHURCH

DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

UNIVERSALIST CHURCHES

CHURCH OF THE UNITED BRETHREN IN CHRIST (Old Constitution)

NORWEGIAN SYNOD OF THE EVANGELICAL LUTHERAN CHURCH

LITHUANIAN NATIONAL CATHOLIC CHURCH

THE VOLUNTEERS OF AMERICA

UNITED EVANGELICAL CHURCH

CHURCH OF DANIEL'S BAND

EPILOGUE

As the author was thinking of a fitting word with which to sum up what he has been trying to say in the preceding pages, his eyes fell upon a reported sermon by Joseph Fort Newton, D. D., whose City Temple sermons and other writings have given him deserved and extended fame. In his address entitled "THE WILL TO FELLOWSHIP," based upon the words "That they all may be one, that the world may know that thou hast sent me," he says, these are tender but tremendous words. Jesus makes the proof of his person and gospel depend upon the unity and fraternity of His followers—until those who love Him and love one another well enough to live together in the spirit of His life—our religion awaits its final apologetic.

"The proof of Christianity is not in learning, but in living." "If Christianity can not realize the will of loving fellowship in its own life, it will be impotent."

The mystics have been the salt of the earth and the light of the world. Keepers of a holy fire, guardians of a sacred treasure—it is in their gentle lives, silhouetted against a dark

background, that we trace the history of the Hidden Church:

> From heart to heart, from creed to creed,
> The hidden river runs.

"Faced by issues such as confront us to-day, the old sectarianism is not only inadequate, but absurd."

George Eliot said, "What we believe divides us, whom we believe unites us." "The worship of opinion is not the worship of God." "What we want is not uniformity but fellowship." "Not to legislate, but to learn the mind of Christ."

Such men as Dr. Newton are more than preachers, they are prophets of a new age; they are familiar with the "hidden forces," which, after all, are the intrinsic values of all time, and are never actually lost, but reappear from age to age to rebuild the waste places of civilization and to reassure the world that there is no lost cause in the realm of the "spiritual."

What a united CHRISTENDOM could do for the world and what the world would be willing to contribute to the final glory of a UNITED CHRISTENDOM will not be known until the all-but-spent forces of sectarianism and discord are willing to accept the MIND OF CHRIST and do the WILL OF GOD.